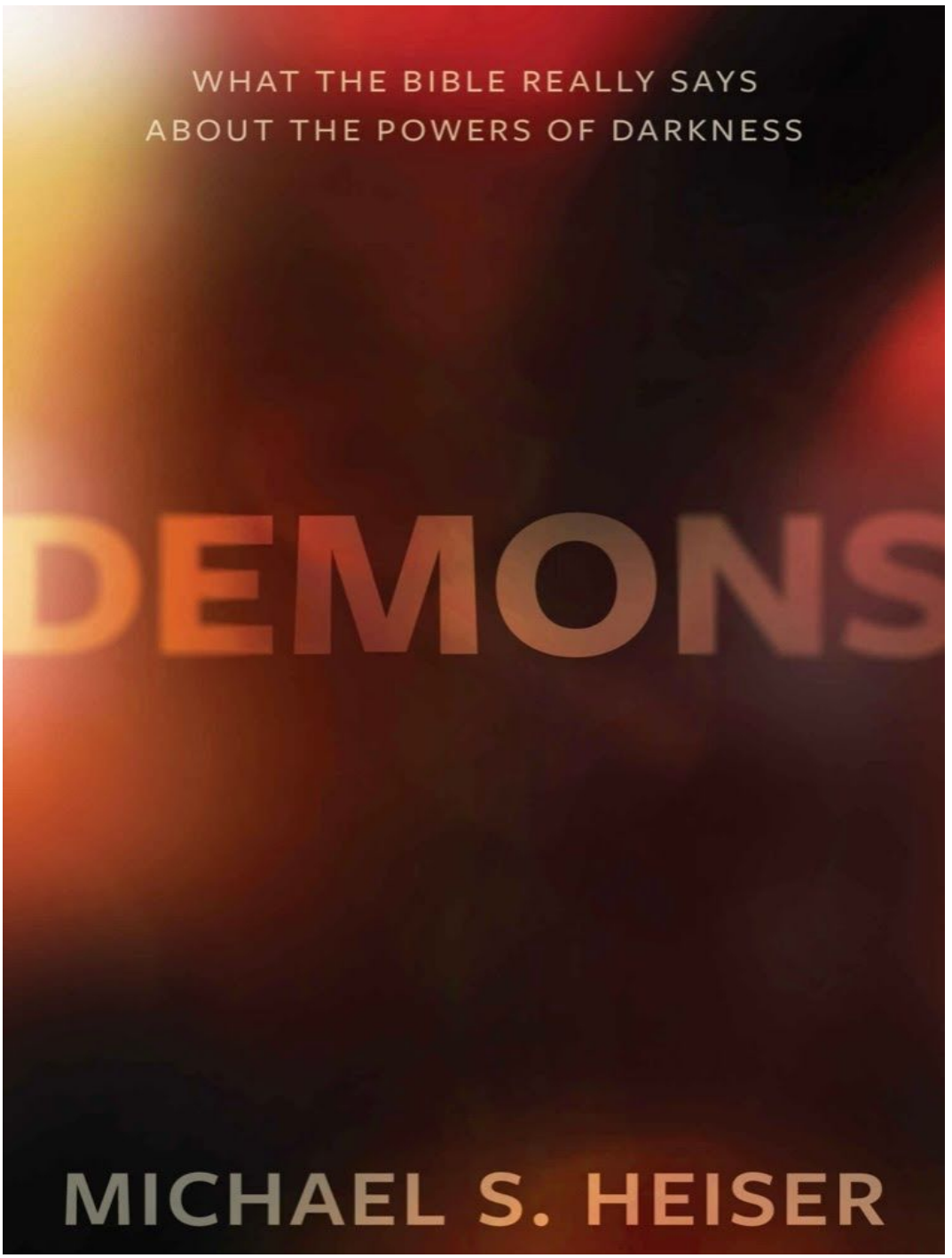
WHAT THE BIBLE REALLY SAYS
ABOUT THE POWERS OF DARKNESS
DEMONS
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INTRODUCTION

What you know may not be as familiar as the subject of demons might be.
appearance, Demons: what the Bible really says about the powers of darkness will
surprise him. Most readers will expect a lot of discussion about Satan,
demons and the "principalities and powers" of Paul's writings. We will certainly cover
these subjects, but I need to prepare him from the beginning so that a good part of what you
You will read in this book about these (and other) divine enemies of God that do not fit what you
You are already thinking. There will be material here that you have never heard in church or perhaps even
even in a seminar class.

OBSTACLES TO OVERCOME

I am announcing this at the beginning because, when I decided to write this book, I did it despite
to know that there were serious obstacles to overcome. To be frank, Christians embrace a
series of unbiblical ideas about the powers of darkness. The reasons are twofold and
related. First, much of what we claim to know about the powers of darkness does not
derives from a careful study of the original Hebrew and Greek texts. Secondly,
much of what we think we know is filtered and guided by the church's tradition - not by
ancient and original contexts of the Old and New Testaments.

Taken collectively, these two realities mean that our beliefs about
Satan and the powers of darkness are not rooted in their original contexts.
of these powers. Bible teachers (including some scholars) tend to write
about the powers of darkness based on the translation into English. This undermines the nuance.
found in the original languages. Replace traditions that arose after the biblical period
for an ancient context and to merge terms from the ancient language into the vocabulary of translations
English produces an incomplete and occasionally misleading portrait of supernatural forces.
hostile to God and his children. As a step to correct this situation, this book seeks
root a theology of the powers of darkness in the original text, understood in its own
terms of the text.

You may be wondering what type of anti-biblical ideas I am referring to.
Some illustrations will suffice. Most English translations use the term
"demon" three times in the Old Testament (Lev 17:7; Deut 32:17; Ps 106:37). The readers
Christians may wonder why demons are mentioned so rarely in the
Old Testament compared to the Gospels of the New Testament. But this
the same question erroneously assumes that the 'demons' of the Old Testament are the
the same found in the Gospels. They are not. Another assumption is that the figure **ān ṭ**
From Job 1-2, he is the devil of the New Testament. This conclusion is not exegetically viable.
Another example is the frequently repeated belief that Satan and a third of the angels
the heavens rebelled against God before the creation of humanity. This idea prevails in
the whole Christian tradition, despite the fact that such an episode does not appear anywhere in the
Bible. The only passage that comes close is Revelation 12:4, a passage that deals with
birth of the Messiah, thousands of years after the primitive period.

In addition to certain assumptions brought reflexively to our study, there is also the question what we mean by 'darkness' and, by extension, the 'powers' of that darkness. Such As is the case with the terminology for hostile supernatural powers, the meaning of "darkness" is not evident. Although it is obvious that the literal physical circumstance of the absence of light is not in sight, consider what the Bible seeks to communicate through its references to darkness are important to frame what is said about certain supernatural powers. In the Scriptures, darkness is a metaphor for negative human experiences and intimidating. There are about two hundred references to darkness in the Scriptures, almost all of which are used as a contrast to the God of the Bible - the source of love and life. It is no surprise, then, that death, the threat of death, and the realm of the dead they are linked to supernatural entities expelled from the presence and service of God.

THE SCRIPT FOR OUR STUDY

Although it challenges some cherished assumptions, this book does not focus on criticism. such ideas. Instead, it seeks to inform and intrigue

The first of the four sections examines the vocabulary of the Bible for the powers of darkness. The objective is to alert readers about how the Septuagint (the ancient Greek translation of the Bible) Hebraica combines the wide variety of terms for supernatural powers in rebellion against God, a set of terms inherited by the writers of the New Testament. To At the same time, Jewish authors who wrote in Hebrew and Aramaic during the period of Second Temple ("intertestamental") introduced new terms. Navigating through these Developments are essential to understand the meaning (or the lack of it) of the vocabulary of New Testament.

The second section focuses on how the cast of evil characters from the Old Testament took an adversarial stance against its Creator. Unlike many traditions popular Christians, there were three divine rebellions, not just one; of those, the first two they framed ancient beliefs about Satan, the problem of human depravity and the origin of demons. The third is the reference point for the "princes" of Daniel 10 and Paul's teaching on principalities and powers. These divine rebels are distinct - the rebellions were not committed by the same entities.

Our third section focuses on the powers of darkness in the New Testament, with a view of how the material from the Old Testament was processed by the writers of the New Testament. The Gospels, for example, present the notion that the Messiah was identified in part by its ability to expel demons - but no passage the Old Testament proposes this idea. Equally mysterious is the connection that Paul explicitly traces between the delegitimization of the authority of principalities and powers for the resurrection of Christ. Once again, there is (apparently) no passage from the Old Testament that connects these two ideas.

Finally, the book addresses inaccuracies and points of confusion in Christian demonology. modern. In some aspects, this last section will merge and summarize the points of previous discussions, but in other cases, it anticipates new questions that arise from

Material covered in the book. My hope is that Demons: what the Bible really says. about the powers of darkness, not only demonstrate why reading the Bible by itself in Context is important, but how to do this can lead to the enthusiasm of rediscovering the Writings.

SECTION I BIBLICAL VOCABULARY FOR THE POWERS OF DARKNESS

OVERVIEW

Our study of the powers of darkness logically begins with the Old Testament. From from the perspective of Bible translations in English, the word 'demons' rarely occurs in the Old Testament. The ESV, for example, uses the term only three times. 'Evil spirit' occurs only once (Judges 9:23), a passage that may or may not involve a supernatural entity. This creates the impression (and leads to the wrong conclusion) that the Old The testament has little to say about the supernatural powers of darkness. Simply we cannot rely on English translations for a study of the Old Testament of demons or infernal powers.

As I observed in the introduction, the metaphor of darkness is crucial to understanding how the Israelites thought about the terrible experiences of life. The writers of the Old Testament related the rebellion of supernatural beings with the mirror-opposition to life eternal and joyful intended by the creation of the Earth and humanity. A loving God created the Earth as its own temple-lover, intending for humanity to be part of your family. Supernatural riots brought death, disaster, and disease to Earth. instead of the whole earth becoming a sacred space, darkness permeated the world.

For the ancient Israelite, the threats of the natural world and the dangers of life were consequences of divine rebellions that, in turn, were catalysts for rebellion, betrayal and idolatry in humanity. Anyone in ancient Israel who heard or read the the story of Eden knew that it was not where they lived. Creation was far from being perfect. Life on Earth was not even remotely idyllic. A theology of the Old Testament of dark powers connect sinister spiritual beings with death, the realm of the dead and a continuous attack on harmony, order, and well-being that the good God of all the earth desired in world that was created for humanity.

This first section of our study briefly examines how the Old Testament describes the hostile supernatural powers of darkness against that backdrop. The Chapter 1 covers a series of Hebrew terms, considered in their broader context. from the ancient Near East, which identifies a supernatural being hostile to God, whose rebellion led to fear, calamity, depravity, and death in God's world. Chapter 2 explains how the terms from the previous chapter were translated in the Septuagint (LXX), the ancient Greek translation of the Hebrew Old Testament. Our examination of the Septuagint will show us clearly that translators often chose a Greek term to translate many different Hebrew terms. How the New Testament was originally written in Greek, the vocabulary of the Septuagint often finds its way into the New Testament. The result is that the New Testament has fewer words for the powers. the darkness and loses some of the unique presentations of evil spirits found in the Old Testament.

A word about the limits of our study: first, although our investigation includes terms such as (plural) ʾelohim ("gods"), we do not concern ourselves with discussing gods and goddesses specific (Baal, Molech, Chemosh, Asherah, etc.). Any rival deity (i.e., Different from Yahweh) that was worshipped in antiquity was considered an evil power. in the biblical worldview. Eventually, we will find the explanation of the Old Testament. for the appearance of these rival gods. For our vocabulary study, it is not it is necessary to create individual deity profiles. We will also not outline the profile of specific deities whose mythical stories are inspired by biblical writers (by example, Typhon for Dan 7-12; Athtar or Phaethon for Is 14:12-15. Secondly, we are not concerned with terms that may point to demonic entities that occur in personal names or geographical names. In the world ancient, it was common to include names of deities in personal names (for example, Daniel = "He / God is my judge") and places (Baal-zephon, Exodus 14: 2). Although these examples be clear, others are merely speculative. For example, Sismai in 1 Chronicles 2:40 may have been named after a known deity of ancient Syria (Ugarit) and Phoenicia, but there is no way to establish this with certainty. Other intentional omissions include names that can point to sinister divine beings, but can point only to humans considered capable by the powers of darkness (for example, Gog).

Section I, therefore, aims to introduce the vocabulary of the Old Testament in the Hebrew Bible. (chapter 1) and make a survey of what the Septuagint does with this vocabulary (chapter 2). This will prepare the ground for the subsequent sections of the book, which will focuses on the understanding of supernatural rebellions in the Old Testament and the inheritance of this dark landscape in the New Testament.

CHAPTER 1: Hebrew Terms for Malevolent Spiritual Beings

Our task in this chapter is to briefly study the Hebrew terms of the Old Testament that describes evil spirits - supernatural entities that oppose to God.

English Bible readers will assume this means a study of demons. presents us with an immediate obstacle. Scholars who have devoted attention Considerable to this topic has long been pointed out that 'there is no equivalent expression for the the word 'demon' in Semitic languages. This is really the case, which may sound strange. John Walton summarizes the situation concisely:

No general term for 'demons' exists in any of the main cultures. ancient Near East or in the Hebrew Bible. They are generally considered one of the categories of 'spiritual beings' (along with gods and ghosts). The term demons had a complicated story; in today's theological usage, the term denotes beings, often fallen angels, who are intrinsically evil and who obey the orders of their master, Satan. This definition, however, only became common much later than the Hebrew Bible. to be complete.

Despite this reality, we are not without material! A variety of terms in the Bible. Hebrew texts are relevant to our topic. But to understand why there is the. abundance of terms and their relationship with one another, they need to be framed by according to the ancient Israelite worldview.
As noted in the preview of this section, the writers of the Old Testament linked the rebellion of supernatural beings against the dangers and calamities they experienced. Life what God desired for human beings on earth was diverted and corrupted. The fears and threats from the natural world were consequences of divine rebellions, from which the death and chaos spread throughout the human world. For this reason, most of the terms what we find in the Old Testament can be categorized as (1) associated terms to the realm of the dead and its inhabitants, with frightening places associated with this realm, or with the very threat of death, or (2) terms associated with the geographic domain supernatural powers in rebellion against Yahweh, the God of Israel. But before To reach these two categories, we must start with some general terms. related to what a malignant spirit is, ontologically speaking.

TERMS THAT DESCRIBE THE NATURE OF EVIL SPIRITS

Ontology refers to what a thing is, to the nature of a thing. By definition, a spirit malignant is a spirit. What I wrote in another volume about the good members of the host God's celestial is relevant here, as evil spirits are members of the host.

God's celestial beings who chose to rebel against His will. Passages like 1 Kings 22: 19-23 make it clear that "the members of God's heavenly host are spirits (Hebrew: **Rûḥ gift; singular: rûḥa**) - entities that, by nature, are not incorporated, at least in sense of our human experience of being physical in form.

The purpose of the 'spiritual' language is the contrast with the world of humanity. members of God's heavenly host are not, by nature, incarnate, physical beings of our earthly world. That is why the writers of the Old Testament occasionally they use Hebrew shamayim ("celestial"), kōkebim stars (“Santos”). The The first two terms usually refer to the visible sky and celestial objects therein. Heaven. Using such language of entities in the service of God metaphorically places them in the kingdom. spiritual not earthly, the realm of reality where God exists (Ps 115: 3; Is 66: 1; Job 38: A designation such as "saints" places these beings in the presence of God - in opposition to the world of humanity (for example, Psalm 89: 5-7; Job 15:15).

A frequently misunderstood term that identifies a being as a member of the non-human and non-earthly world is **God** ("god"; "gods"). I wrote extensively about this term and how the biblical writers affirmed the existence of multiple ʾelōhım̂ that is, a populated spiritual world. Once the biblical writers identify a series of entities like **God** that explicitly differentiate from Yahweh and emphasize as lesser beings than Yahweh, and it is clear that the term **God** it is not a label for just one Supreme Being. As I noted elsewhere:

> A biblical writer would use 'elohim' to label any entity that is not embodied. through nature and be a member of the spiritual realm. This 'other world' is an attribute that All residents of the spiritual world possess. Each member of the spiritual world can to be considered as god, since the term tells us where an entity belongs in terms of its nature.

The term 'elohim' simply means 'divine beings' - residents of the world. supernatural. When choosing ʾelōhım̂ to describe a particular being, the biblical writer does not was denying the uniqueness of Yahweh, the God of Israel. Instead, the term the helped to assert that there was an animated and spiritual world, of which Yahweh was a member. Yahweh was, of course, unique for being the uncreated Creator of these other spiritual beings and superior to them in their attributes.

The word 'elōhım' is a vocabulary that works in conjunction with terms like 'rû'. **oat ḥ** ('spirits'). Some of the spiritual beings created by God to serve Him in the spiritual realm. they rebelled against him. Their rebellion did not mean that they were no longer part from that world or have become something different from what they were. They are still beings spiritual. Instead, the rebellion affected (and still characterizes) his disposition and relationship with Yahweh.

In addition to these ontological terms, it is useful to group the terms that describe the spirits. malicious in the Old Testament. They can be broadly categorized as: (1) terms that are associated with the realm of the dead and its inhabitants; (2) terms that they denote a geographic domain of supernatural powers in rebellion against Yahweh; and (3) supernatural creatures associated with idolatry and profane soil. The vocabulary explored

In these categories, it derives from the divine rebellions described in the first chapters of Genesis.

It is important to note that the vocabulary for evil spirits in the Old Testament seems not having any unifying principle. Recognizing and understanding the supernatural nature of what unfolds in Genesis 3; 6: 1–4; and 11: 1-9 (compare Deuteronomy 32: 8-9) provides the structure of how the writers of the Testament thought about the spiritual world invisible and its relation to the earthly world. We will also need to consider the question two 'pseudo-demons' in the academic discussion of certain terms of the Old Testament Hebrew.

Terms associated with the kingdom of the dead and its inhabitants, the coherence of this category is expands on the divine rebellions described in Genesis 3 (the fall) and Genesis 6: 1-4 (the transgression of the children of God.

We must content ourselves at this point with superficial observations about it. The fall brought death to humanity. His supernatural antagonist, described with the term **I serpent in this passage was thrown into the here**, a more term' frequently translated as 'land', but is also used for the domain of the dead (Jonah 2:6; Jer 17:13; Ps 71:20). Jonah 2:6 is especially instructive in this. respect, for the word **there** is found in parallel with the term šaḥat ('pit'), a term frequently used to refer to the grave or the underworld (Job 33:18, 22, 24) , 28, 30; Sl 30: 9; Is 51:14).

The most well-known evil supernatural figure in the biblical underworld is the serpent of Eden - later known, in the period of the Second Temple, as "Satan." My the formulation here suggests that the serpent is never referred to as "Satan" (śā in none verse from the Old Testament. This is indeed the case. The matter of why this is so, how the characterization of this figure developed and how other passages beyond Genesis 3 contributes to a theology of this figure is very complicated and controversial and will be addressed in more detail later.

The kingdom of the dead - this fate of life after death for all mortals - is referred to for a variety of terms in the Hebrew Old Testament, including Sheol "tumulus"), māwet("death") **here** (" land [of the dead] ") ebôr(" grave "). How the kingdom of disembodied dead, this place has no literal latitude and longitude. However, the the association of death with burial led biblical writers to describe the dead like 'going down' (Heb. Y-r-d) to that place (Num 16:30; Job 7:9; Isa 57:9). Lewis Sheol 'represents the lowest imaginable place (Dt 32:22; Is 7:11)' frequently used in contrast with the higher heavens (Amos 9:2; Psalm 139:8; Job 11: 8).

In the theology of the Old Testament, this kingdom was inhabited by spiritual beings, besides of disembodied human dead. Although the Old Testament attributes to God the sovereign supervision over the dead and the power to resurrect the dead, the kingdom of the dead is not equated with the presence of God. In fact, the dominion of God (the "heavens") it was opposite, much higher, than that of the dead. It was the hope of the righteous to be removed from underworld. Consequently, these non-human residents of Sheol were understandably seen as sinister and scary.

Rephaim ’

As Lewis observed, "A great deal of literature has been written about the nature
the Rephaim, especially since the publication of Ugaritic texts, where they are
extensively mentioned." The biblical conception of dorĕpā **relatėd inquiry, but**
its differentiation, its characterization (rp’um) in ancient Ugarit.

The English Standard Version translates rĕpā’îm as 'giants', 'shadows' (which means
"spirits of the dead" or "the dead", depending on the context (see, for example, 1 Chronicles 20:
4; Is 26:14; and Job 26:5, respectively). This variation in translation highlights the main
interpretative difficulty surrounding the term: were the Rephaim human (alive or dead),
are almost divine beings or disembodied spirits? The biblical usage encompasses all of these
possibilities, while the extra-biblical sources, such as the Ugaritic tablets, do not
they present the Refaim as giants. The Ugaritic rp’um are clearly residents
divine beings of the underworld. The term rp’um occurs in parallel with a’ilnym ('gods of the underworld')
e’ilm ('gods'), and other tablets place the rp’um in the underworld.
the rĕpā’îm as 'shadows' captures the 'supernatural and dark nature of the residents'
undead from the underworld.

For the purposes of this study, the question to be asked is whether the biblical Rephaim are
supernatural residents of the underworld, a place in the spiritual plane of reality dissociated
of the presence of God. To remain in that place was to be separated from life with God. This
The idea is evident in passages such as Proverbs 21:16:

The one who strays from the path of common sense [that is, the one who is a fool, defined in the
Scriptures as a wicked person or unbeliever] will rest in the assembly of the dead.
[repair’

The fool deceived by the wicked woman crazy to keep her company in her house "does not know
that the dead [rĕpā **Thėy are there, that their guests are in the depths of Sheol**
Proverbs 9:18.

It is noteworthy that, unlike the Ugaritic material, the Old Testament sometimes uses
the thermoregulatory **learn about the giant clans from the days of Moses and Joshua. Og, king of Bashan, was**
considered the last vestige of the Rephaim (Deut 3:11, 13; Josh 12:4; 13:12). The Rephaim are
connected to the Anakim in Deuteronomy 2:10-11:

Oh Emim lived there, a great and many people, and tall like the Anakim.

Like the Anakim, they are also counted as Rephaim." According to Numbers
13:33, the Anakim were "of the Nephilim." As we will see in chapters 5 and 6, the writers
biblical figures saw the origin of the Nephilim as an extension of the rebellion of the divine "sons of
God” (Gn 6: 1–4) before the flood. This became the basis for Jewish theology of origin
two demons in the era of the Second Temple. Consequently, there is a dark element and
sinister in the Israelite conception of the Refaim as inhabitants of the underworld. The literature and the
the religion of ancient Ugarit lacked a story of divine rebellion comparable to Genesis 6:

1-4. This element is at the heart of the divergence between Ugarit and the Old Testament with respect for the Rephaim.

Death

Given that the connection between the realm of the dead and death is obvious, it should not be a surprise. that death is sometimes personified in the Old Testament. The least obvious point is the inclusion in the ancient Canaanite pantheon of the deity known as Mōt ('Death').

Some passages from the Old Testament that refer to death have "connotations mythological in texts that could, however, be read in a completely "demythologized". In Canaanite mythology, Mōté is described as "a voracious consumer of gods and men" with a huge appetite that "Lives in the underworld, which is a place unpleasant (muddy) of decay and destruction.
The observation about Mōt being "demythologized" is appropriate. The biblical writers do not they had a 'god of death' distinct from Yahweh.

Life and death were the sole competence of the true God (Dt 32:39; 1 Sam 2:6; 2) Death (mōt) was under the authority of Yahweh. Nevertheless, the writers Biblical texts were based on broad Semitic notions that there was a spiritual entity. who ruled the kingdom of the dead. God can sovereignly send someone to the world subterranean, but certain texts present the idea that the dead would be under the authority of your master.

The Old Testament does not specifically associate death with the figure of the serpent or the thermos **And the reference of the New Testament to the devil having 'the power of death' (Heb 2:14)** it has roots in Canaanite (and Israelite) thought. In Canaanite religion, the sons of El must fight for the position of co-regent with his father. In the Baal Cycle, Mōt initially conquers Baal, then Baal seems to be dead. However, Baal comes back to life and conquers Mōt. "Prince Baal (Ugaritic: ba **alʿZebul ascends to co-regency and becomes the lord of the underworld in** process. This Canaanite title is the backdrop for Beelzebub, a name for Satan/ devil in the New Testament.

An important idea extends from Baal's defeat by Mōt. The latter deity was a god of the storm and, as such, the bearer of rain, which in turn sustained life and returned to fertile land. This meant that Mōt was associated with the opposite - the arid desert, which was in itself a metaphor for the realm of the dead. In his detailed study of the reason for the desert, Alston observes:

There is considerable evidence in the Old Testament that there is an intimate relationship between the concept of "desert" and that of primordial chaos ... that part of reality that does not worry about human life and do not provide for its sustenance, placing instead the constant threat of extinction.

More specifically for Mōt ('Death'), Talmon observes: 'In the Ugaritic myth, it is Mot, the god' of everything that lacks life and vitality, whose 'natural habitat is the scorched desert by sun, or alternatively, the dark region of the underworld.

There are other terms in the Old Testament for spirits that dwell in the kingdom of dead with orĕpā **Thẻ hope of the righteous was the removal from Sheol to life.** eternal with God, then, by definition, those left to remain in Sheol would to live there with the evil spirits, whose residence in the underworld is traced back to the rebellion Supernatural. The underworld was, therefore, logically a place where human spirits iniquities dead and supernatural evil spirits would be found.

3. "Spirits" ôb; pl̓ural: robot,ʾ also oberim ["thṓse who have passed"]

Part of the terminology for these fearful spirits derives from place names. By example, the geographic area that includes Oboth and Abarim in Transjordan (Num 21:10-11; 33: 43-48) was associated with ancient cults of the dead. These two toponyms mean, respectively, "spirits of the dead" and "those who have passed [to the Underworld]". The Hebrew root ʿ-br, behind the name Abarim, means 'to cross [from one side to another], then the participle Qalʿōbĕrîm means 'those who cross'.

Spronk observes that this participle 'seems to have a special meaning in the context of worship to the dead, denoting the spirits of the dead crossing the border between the land of the living and the world of the dead" The Ugaritic parallels clearly make this association. The cognate the Ugaritic of the twelve Hebrew letters found in KTU2 1.22 1.15.

In the Ugaritic text KTU2 1.22, which describes a necromantic session, the king invokes the spirits of the dead (Rephaim) and celebrates a feast, probably the New Year Festival, with them. It is said that they traveled in horse-drawn carriages. As those who partake in the meal served to them are explicitly referred to as 'the ones who came'.

The geographical associations with ʿōbĕrîm are evident in Ezekiel 39:11, which indicates that "Vale dos Viajantes [ʿōbĕrîm]" is "east of the sea" (ESV). According to Spronk, the sea "is probably the Dead Sea. Therefore, it was part of Transjordan. This is a region that shows many traces of ancient cults of the dead, such as megalithic monuments called antas and names of places that refer to the dead and the underworld, viz. Obot, Worse than Abarim.

The Hebrew term 'Oboth' (ʾōbôt) similarly has a supernatural connotation and is associated with the spirits of the dead and those who worked to communicate with them spirits that have departed. Tropper explains that ỏbagora is more commonly understood as referring to the spirits of the dead, deriving the meaning from the Arabic cognate ʾâba, "return." Other possible etymologies suggest interpreting ʾôb "as 'hostile' (a derivation of the root ʾyb 'to be an enemy'); or as 'ancestor'." According to Tropper, those who defend the meaning of 'ancestor' assume an etymological connection between ôb eʾāb "pai, ancestral". The meaning of "ancestral spirit" for ôb is based on a

series of considerations. In the ancient East, necromancy was part of the Cult of the Ancestors. This essentially involved the summoning and interrogation of the deceased patriarch, who a family could turn to for advice and assistance. Several times in the OT, the term hebraic 'ābôt "fathers", similar to 'ōbôt, designates deceased ancestors.

Some places removed from Canaan, the Holy Land, such as Oboth and Abarim, were considered the fate of those who passed to the realm of the dead. The reference to "worship of the dead" or "worship of the ancestors" is an important aspect of a theology of Old Testament of evil spirits. The kingdom of the dead was filled with the spirits of human wickedness and other malevolent supernatural spirits. In addition to ôb ('spirit'; pl: ʾōbôt) eʿōběrîm ('those who have already passed'), the members of that heterogeneous and fearful assembly used various terms associated with continuous contact with the living.

4. "Knowing one" ōnî) ʿ

Deuteronomy 18:9-14 lists a series of 'abominable practices' forbidden to the Israelites. A prohibition is to use the services of šōʾēlʾôb wĕ- yiddĕʿōnî (literally, 'the one who... ask a spirit or a knowledgeable person"; Dt 18:11) .40 The termoyiddĕ saḇer means 'To know (one)' and occurs eleven times, always with the term ʾôb. The translations in English sometimes translates this word as 'half', which obscures something noteworthy about its meaning. Several passages clearly have terms relating to the entities spiritual beings being channeled, not the human channeler. The passages in Leviticus illustrate the point:

Do not turn to the spirits [ʾôbôt], to those who have knowledge [yiddĕʿōnî]; do not Do not seek them, and thus make yourselves unclean by them. I am the Lord your God. 19:31

If a person turns to the spirits [ʾôbôt], to those who have knowledge [Yiddĕʿōnî], prostituting oneself after them, I will set my face against that person and I will go exclude her from her people. (Lev 20: 6)

A man or woman who has a spirit [ʾôb] or who knows a [yiddĕʿōnî] in them. they will certainly be killed. They will be stoned with stones; their blood will be upon them. (Lev 20:27)

The point presented here should not escape the reader. Although yiddĕʿōnî, 'to know (a)' eʾôb can sometimes be used for human mediums, the failure to notice that they also specifically refers to supernatural entities results in the absence of terminology of Old Testament for evil spirits.

The Dead)

We can now look at the rest of Deuteronomy 18:11. It contains another term.
relevant to our study. The Israelites were prohibited from receiving services from whom
ask for a spirit, or for someone knowledgeable, or for those who inquire about the dead
[myth]The word mētıḿé is distinct from the two previous terms. Isaiah 8:19, the only other
the passage where mētıḿ occurs with yiddĕʿōnî and eʾôb could be read this way, but
it could also be understood as an association of the terms:

And when they say to you: 'Consult the spirits [ʾôbôt] and the practitioners of magic [yiddĕʿōnî]'
that chirp and murmur", shouldn't a people ask their God? Should they
to inquire of the dead in favor of the living?

The term mētîm could thus be a distinct reference to spiritual entities in the realm
of the dead or perhaps a subset of yiddĕʿōnî and eʾôb. The last choice would still allow
that the term maintained its distinction.

I raise the semantic question for a reason. Omētîm Hebrew with a defined article (like
in the two verses above) occurs twelve times. In all cases where the context does not
with divination in view, the clear reference is dead human beings (Num 17: 13-14; 25:
9; Judges 16:30; Ruth 1:8; 2:20; Ps 115:17; Eccl 4:2; 9:3). The two passages of
Ecclesiastes looks at the dead after death. I suggest, then, that mētîm in
passages that prohibit divinatory contact specifically refer to spirits
disembodied of deceased people in opposition to non-human supernatural spirits.
This must also be the case for reasons of logic. It would make sense that 'the dead' would
they referred to human beings who died, because all humans die. The same idea
it does not apply to non-human spiritual beings. There is nothing in the Bible that indicates the belief
that the spirits had a determined lifespan. Their death would lead to a
specific decision of its creator (Psalm 82: 6–7).

Consequently, a term like ʾôbôt can refer to any type of spirit.
disembodied, but mētîm speaks of the dead humans in the underworld.

Hidden brother goddess

Our final terms (ḥabîe or related ḥebyọn) are indeed obscure, occurring
only twice in the Old Testament. In both cases, the meaning of each term
is debated. However, both are important for the development of the underworld and
a figure of the devil in subsequent Jewish thought.
Isaiah 26:20 says the following in the ESV:

Come, my people, enter your rooms and close the doors behind you; hide.
Just hold on for a while until the fury passes.

Based on a Ugaritic parallel, Cyrus Gordon proposed that ḥabîde should be understood as a divine name. Xella observes that a Ugaritic text (KTU 1.114: 19-20) refers to a figure called ḥby (probably a divine name here) and describes the figure as having horns and a tail:

> This difficult text deals with the marzēaḥ of the god El and his intoxication .... The Father of the gods, full of wine, has an infernal vision and sees this, by, a divine or demonic entity, that maybe
> dirty with its excrement and urine. El's condition is that of the dead in the Netherworld and this it can suggest that he is a chthonic deity here. It is not unlikely that this character, who appears to El in an alcohol-induced trance during a related party cult of the dead, may truly be an infernal god; horns and tail may allude to his bovine / taurine form.

The Ugaritic marzeah was part of the Ugaritic cult of the dead, 'a feast for and with the ancestors who departed. This provides context for Xella and other scholars to see ḥby as a chthonic or infernal deity, that is, a deity related to the subworld. This Ugaritic also has horns and a tail led some scholars to see a precursor concept of the devil in later Jewish and Christian thought.

Habakkuk 3:4 is another text from the Old Testament that contributes to this discussion. The previous and following verses are relevant to the logic used by some scholars in the interpretation of verse 4:

> Habakkuk 3:3. 'God came from Teman, and the Holy One came from Mount Paran, Region of the Caves.4. Its brightness is like light; bright rays come out of its hand, and the hiding place of his strength is there. 5. The plagues go before him, and the destroyer plague him follows.

The word translated as 'rays' in Habakkuk 3:4 (qarnayim) means 'horns' in other places, literally in terms of parts of an animal's head (Gn 22:13), or figuratively on the edges of an object (1 Rs 1:50) Gordon believed that qarnayimem Habakkuk 3:4 should be translated as 'horns' partly because the verse also refers to ḥebyôn, which he considered to be the name of a Canaanite deity.

> And the brightness will be like the light; he has horns [qarnayim] from his hand; and there is Hebyôn. (Hab 3: 4, translation by the author)

Gordon's approach is not as elaborate as it seems. As we will discuss below, Habakkuk 3:5 contains two terms that may very well be Canaanite deities. (duty, recipe). However, other scholars are skeptical. Despite the uncertainty, if these references testify to an inhabitant of the underworld conceptually similar to Mōt "Death," this figure (like Mōt) is not autonomous. The infernal is on a leash of Yahweh, subservient to his authority. He is, therefore, "demythologized" in terms of independent status.

Terms that Denote Entities with Geographical Domain

Territorial Spirits (Shedim; šēdîm)

As previously noted, Deuteronomy 32:8 informs us that the division of humanity in disparate nations in Babel occurred together with the distribution of these nations aʾelōhıṁ̂menores, the 'children of God' (and vice-versa). This event is the explanation from the Old Testament for the restoration of humanity's corporate relationship with the true God for individual nations with rival pantheons. The 'sons of God' of the event of Babel are the gods of the nations in the theology of the Old Testament (cf. Dt 4: The focus of Psalm 82 is the corruption of these ʾelōhıṁ̂.
The gods who are judged in council in Psalm 82: 1 are called 'sons of the Most High' no Psalm 82:6. In this context, Deuteronomy 32:17 provides us with an important term. for consideration:

They [the Israelites] sacrificed to demons [šēdîm] that were not gods [ʾĕlōah], to gods [ʾelōhıṁ̂] that they never knew.

Previous passages in Deuteronomy show that the "sons of God" attributed to the nations in Deuteronomy 32:8 were considered gods (ʾelōhıṁ̂). This is also indicated by the use in Deuteronomy 32:17 of ʾelōhıṁ̂, who are also called shedding. The coupling of these two terms is consistent with related terms in other Semitic languages. The inscription in Balaam of Deir-ʿAlla (line 5, combination I) It refers to the šaddayyıṅcomoʾĕlāhıṅ̂ ("gods"). 56 The Akkadian šēdū (m) is prefixed with the signal DINGIR, which marked divinity. The Akkadian term provides the semantic nuance for our purposes, since šēdū (m) were perceived as territorial spirits.

2. “Príncipe” (śar; plural:śārım) ̂

Daniel 8–12 is one of the best-known passages of the Old Testament related to angelology of the Old Testament. The angel Gabriel is mentioned twice (Dan 8:16; 9:21), while Michael is part of the narrative on three occasions (Dan 10:13, 21; 12: 1). In Three of the cases in which Miguel is mentioned, he is referred to as 'prince' (śar). That he he is not the only 'angelic prince' is indicated by Daniel 10:13, where it is said to be 'one of the chief princes.

The speaker who labels Miguel this way is not explicitly identified, although their identity can be discerned from the context as a divine figure superior to Michael. Since Miguel aids this celestial figure (Dan 8: 4-6) in his conflict against "the prince of the kingdom. from Persia" (Dan 10:13), it is clear that there are "divine princes" (śārıṁ̂) adversaries in biblical thought.

As I noted in The Unseen Realm, alongside other scholars, the notion of divine hostile princes (that is, evil territorial spirits) in Daniel 10 derives from distribution of the nations in Deuteronomy 32:8–9 for lesser God. John Collins affirms this connection in his article about 'Prince' (śar):

The notion that different nations were assigned to different gods or celestial beings
it was very widespread in the ancient world. In Dt 32: 8-9 we read that 'When the Most High gave to'
nations to their inheritance, when he separated the sons of men, fixed the limits of the peoples of
"agreement with the number of the children of God" ... The origin of this idea should be sought in
ancient concept of the Near East of the Divine Council ... Sirach reaffirms Deuteronomy
32: "He designated a ruler over all nations, but Israel is the portion of the LORD"
(Sir 17:17; cf. Jub 15:31-32).

In the Animal Apocalypse (1 Enoch 89:59), the angels or gods of the nations are represented.
for seventy shepherds, to whom Israel is delivered Supernatural creatures associated with
idolatry and to the profane ground

The supernatural perspective of Deuteronomy 32:8-9 contributed to the worldview.
cosmic-geographical of the biblical psyche. The ground not occupied by the presence of God - wants
this meant the Israelite camp during the journey to Canaan or the temple in
Jerusalem - it was not a sacred soil. This may be a futile opposition. The glory of
God was 'here, but not there'. One must maintain the separation of some areas, but
others would not be violated by human presence. But prohibitive and uninhabitable places in
lands associated with other gods were profane in the sense of sinister and evil. This was
especially true in the desert of the desert, whether literal or used metaphorically
to describe places devastated by divine judgment. As Alston observes, 'A
darkness is closely related to the concept of jungle. ... The mythical understanding of
jungle is often denoted by the notion that it is the habitat of strange animals and
hostile demons.

"Azazel" (ʿăzāʾzēl); "Ele-Cabras" / "Demônios Cabras" (śāʿîr; śĕʿîrıṁ) Leviticus 16
your Yom Kippur ritual is the backdrop
for these fascinating terms.

[Aaron] will take the two goats and present them before the Lord at the entrance of the tent of
assembly. 8Then Aaron shall cast lots over the two goats: one for the Lord and the other
for Azazel. Aaron shall present the goat on which the lot fell for the Lord, and the
he shall offer as a sin offering. 10But he must present it alive before Yahweh the
goat upon which the lot fell for Azazel to make atonement for himself, to send it away.
to the desert for Azazel.

Many translations in English have 'scapegoat' or 'the goat that leaves', where the LEB
but 'Azazel'. Although the Hebrew 'ʿăzāʾzēl' can be translated this way, there are good reasons
to opt for 'Azazel' in the passage. The word ʿăzāʾzēl is actually a proper name.
Leviticus 16: 8–10 explains that one goat is designated 'for Yahweh' and another 'for Azazel'.
The parallel phrase indicates that 'Azazel' is a proper name here, just like 'Yahweh'. But
If Azazel is a proper name, then who is Azazel?

Azazel is considered the name of a demon in the Dead Sea Scrolls and other books.
ancient Jews. In fact, in a scroll (4Q 180, 1: 8) Azazel is the leader of the angels who
they sinned in Genesis 6: 1-4. The same description appears in the book of 1 Enoch (8: 1; 9: 6;
10: 4-8; 13: 1; 54: 5-6; 55: 4; 69: 2) .65

In his detailed study of the etymology of the name 'Azazel', Hayim Tawil draws attention for the comparative evidence of the ancient Near East that makes it understandable consider Azazel a demonic entity. Specifically, Tawil explores texts Mesopotamians who dealt with demons ('children of the underworld') that it was believed that they emerged from the kingdom of the dead through holes and cracks in the earth.

Once in the world of the living, 'demons and other powers of hostility, the place of the most common dwelling is the 'mountain' (Sumerian EDIN = Akkadian ṣēru) ... it should also be understood as one of the symbolic designations of the underworld. "Tawil cites several examples this terminology to make the revealing observation that certain magical rituals and Enchantments show striking similarities to the vocabulary in Leviticus. 16 passages of Azazel in the Semitic (Ethiopic) text of 1 Enoch. Additionally, he traces the language of the Sumerian-Akkadian underworld until the reign of Mōt, the god of death in Ugarit. Tawil's research establishes that both biblical vocabulary and Jewish discussion The Second Temple about Azazel was firmly rooted in the material of the Mesopotamia on the demon powers of darkness.

The association of the desert as a place connected to the realm of the dead also hides behind Leviticus 17:7: 'Thus, they shall no longer sacrifice their sacrifices to' "demons goats, after which they prostituted themselves." The immediate proximity of this passage Leviticus 16 is impressive. A conceptual connection seems evident:

In the ritual of the Day of Atonement, the goat for Yahweh - the goat that was sacrificed - cleanses the impurities caused by the people of Israel and purifies the sanctuary. The goat for Azazel was sent away after the sins of the Israelites were symbolically placed nele.

The goat's point for Azazel was not that something was owed to the demonic realm, as if a goat of Azazel banished the sins of the Israelites to the kingdom outside of Israel ... The high priest was not sacrificing to Azazel. Instead, Azazel was receiving what belonged to him: sin.

Milgrom similarly observes the connection between demons and the desert in thought. Mesopotamian and explains the relevance of this connection for the understanding of Azazel in Leviticus 16:

Exorcism rites are therefore employed to expel demons from dwellings. humans and back to the desert, which is another way of saying that demons are expelled to its point of origin .... Thus, in Israel, the goat of Azazel carried the sins of Israel, although it is destined for the desert, in reality are returning the to its source, the world of the dead.

2. “Criatura Uivante”(’iyyîm); “Bestas Selvagens” (ṣiyyîm); “Lilith” (lîlîṯ)

The terminology in this section will undoubtedly be unfamiliar and strange. But for a culture that regarded the desert as a place of terrible beings associated with the underworld, "the desert [was] populated by creatures resembling ghosts." Frey-Anthes resume the association of wild places and deserts with perceived dark powers:

The concept of a divided world present in the texts of the Old Testament leads the idea of animals and not clearly definable creatures, which are the inhabitants of a

against the world of human civilization. Included among the mysterious and dangerous animals that
They haunt deserted places... The following are mainly called 'demons'
of the desert": Those who live in the ruins ... As the name [ṣiyyîm] explains where they
moram ("those who belong to the dry landscape / inhabitants of the desert"), the expression
[ʾiyyîm] has before it an onomatopoeic character, defining a howling creature ("howler") .... The
by [ʾiyyîm] and [ṣiyyîm] belongs to the description of a destroyed city in Isaiah 13:21s.; Is
34:14 and Jr 50:39 .... The texts, however, speak of ghosts that live on the periphery, but
they avoid a clear identification, which would be necessary for an enchantment, to identify
the forces of evil that want to expel. The creatures are described ambiguously in order to
emphasize the imprecision of the peripheral counter-world.

Two of the passages mentioned above deserve some attention. In Isaiah 13:21-22,
a description of the imminent devastation of Babylon, the terms
The ṣiyyîmandʾiyyîm occur in tandem with the śĕʿîrım (Is 13: 21) associated with illegitimate sacrifices.
in Leviticus 17:7 (cf. Dt 32:12). The same grouping is present in Isaiah 34:14,
a passage that adds lîlîtà assembly - the Hebrew spelling of the known
goddess-demon of Mesopotamia Lilith:

The "wind demon" Lilith, who can already be found in the Sumerians "Gilgamesh, Enkidu and
the underworld" does not seem to have had any special importance outside of Mesopotamia. The
interpretations of the supposed discoveries of Ugarit and Phoenicia are very uncertain. It is
surprising, however, that according to Is 34:14, Lilith belongs to the inhabitants of
opposite world along with owls and other birds of prey, ostriches, jackals, snakes,
inhabitants of the desert, howlers and goats. The description of the ruins of Edom in Isaiah 34: 11-15
it is a literary text subtly composed with connections close to Is 13:21s. and Jr 50:39,
what are similar descriptions of the deserted Babylon. Isaiah 34:11-15 intensifies the
Descriptions of Is 13:21f. and Jr 50:39 listing the inhabitants of the periphery in detail.
and presenting Lilith

As Janowski observes, these terms could very naturally refer to 'animals.
zoologically definable, that is, nocturnal scavengers that appear in
"pairs or in packs," but "its association with theromorphic demons ... and the demon
Lilith aims to bring the aspect of the anti-human world to the forefront.

Why does the biblical writer cast judgment on Babylon in this way? Babylon was, in
many aspects, a metaphor for evil and chaos in the Old Testament, "one of the
terrible images of the Bible, ranging from the history of the Old Testament to the apocalyptic vision
of Apocalypse." Talmon adds: "The presence of such monsters in fact indicates that
a place has been reduced to a primitive state of chaos.

But Babylon was just the main reference point for a much greater threat.
comprehensive. In his study of the "passages of desolation" in the prophets, John Geyer
is based on Milgrom's observation that the biblical vocabulary for desolation has
safe Mesopotamian cognates that "refer to the world of the dead." This fits the
context for the 'strange creatures' found in the prophetic oracles of desolation.
He writes:

Psalm 74 explicitly links oṣyym to creation mythology. They devour the carcass of Leviathan .... [In Is 13:21] it is not very clear what LXX is translating as what, but the Greek list includes sirens ["sirenes"], daemons ["demons"] and onocentauruses ["donkeys"] "centaurs" showing a tradition that associated the terms with mythology. Others scholars firmly sided with those who consider the śʿyrym as demonic and monstrous inhabitants of the desert among them.

The biblical writers did not express the notion that nocturnal birds and animals they were actually demons more than the modern people who nurture superstitions about black cats, they think that these animals are not members of the animal kingdom. One The owl can be the symbol of Lilith, but even so, owls are birds. the vocabulary of presence and nighttime behavior allowed the prophets to communicate the notion that some places are under the jurisdiction of cosmic evil and, therefore, occupied by spirits malicious.

Previously in our study, we observed that part of the underlying logic to character the sinister and supernatural of Sheol was its "mirror opposition" to the place where Yahweh resided (the heavens). The same principle is at work here. The most profane ground is Babylon.

It is no coincidence that the forsaking of the nations to other gods (Deuteronomy 32: 8–9), thus creating the fundamental contrast between the people of Yahweh and the "portion" (Dt 32:9) And other peoples and places under other lords of darkness occur in Babylon (Genesis 11: 1-9). There are clear Babylonian elements in the structure of the other two supernatural rebellions. that produce evil spirits (Genesis 3; 6: 1-4).

As a scholar said, for the theology of the Old Testament, the harmony of creation was broken and permanently threatened by disordered beings and forces supernatural, hostile to God and humanity.

Pseudo-demons demythologized

The Israelites were not the only ones among the peoples of antiquity - or now, for that matter: the death was something terrible. While the righteous awaited to be freed from Sheol to be with God and other loved ones who worshiped the true God, there is none indication in the Old Testament that the Israelites presumed this would happen immediate at death. The hope of the righteous for the liberation from the realm of the dead is frequently (but not exclusively) found in passages that deal with eschatological judgment and vindication. In other words, the theology of life after the the death of the Old Testament included hope, but conveyed uncertainty about when the expected release would occur.

As a result, for the Israelites, anything that threatened death could be. associated with the realm of the dead and the disembodied spirits within it. This presents interpretative and theological difficulties that require careful navigation.

Texts from the ancient Near East make it very clear that the people who lived during that time biblical figures analyzed natural disasters in a mythical way. Storms, earthquakes, diseases,

molds and similar things were explosions of the divine wrath of a series of deities. Calamity, illness, or death may occur because some deity did not like you or your people, or as a side effect of a conflict with another deity. The the question of whether the biblical writers thought this way is a question that arises of the text.

The short answer is "yes and no". On one hand, in biblical thought, everything that threatens the life is the result of this rebellion. Natural disasters, diseases, and death extend from the failure of humanity to fulfill the Edenic mandate, a failure caused by deception of a divine rebellion. The land was under a curse. Eden was lost. The demonic spirits derived from the transgression in Genesis 6: 1-4 became a the continuous scourge of human well-being. God disinherited humanity in the event of Babel, attributing the nations to lesser gods who sowed chaos among their protected ones (Dt 32: 8-9; Ps 82) For Israel, raised by the divine intervention of Yahweh after the judgment of Babel, things like plagues, infertility, disease, natural disasters and external threats of violence should only be feared after apostasy (Exodus 15:26; Lv 26: 14–39; Dt 28: 15–68.

This broad worldview placed the supernatural cause of natural disasters, diseases and death on the table, so to speak. But it would be an exaggeration to assume that all this things - or even most - would have been seen as having divine causation. The peoples Ancients, especially in complex societies, knew that common sense and wisdom they were also behind the undesirable circumstances. Their perspective was not totally enchanted. The following terms, then, do not name demons, but reflect the biblical worldview that the threats of the natural world were in some way forms linked to a cosmic struggle involving the spiritual world.

Symbols of Chaos

One of the main themes of the literature of the Old Testament, particularly in its poetic material is that of the difficulties of life. One aspect of this was the struggle of humanity against a fallen creation, not only in terms of its violence and lethality, but also in terms of the challenges it posed to human subsistence. Someone one can find death due to an earthquake or hunger, storms at sea or eating the wrong plant. The human situation meant relying on that which could kill him. hundreds of ways. Scholars describe this situation and its biblical expression with terms like 'chaos'. The images of chaos in ancient literature explain the struggles fundamentals of humanity, relating them to comparable struggles in the divine realm.

The biblical writers framed this situation in light of their belief in sovereign control. of God and the involvement of evil spirits in the threats they faced. The metaphor violent and untamed monsters were common in biblical literature and the ancient East Next. These beasts of chaos came from the sea (Leviathan, Rahab) and from the earth (Behemoth). These monsters 'represented the forces of chaos contained by the power of divinity. "creator." When Leviathan is mentioned in the Old Testament, the text generally states the power of Yahweh over the sea monster (see Job 3:8; 41:1; Psalms 74:14; 104:26; Is 27: 1). The conflict between Yahweh and these creatures is fundamentally different from the conflicts similar in Canaanite and Mesopotamian mythology.

The mythological background of the deity fighting and defeating a sea monster (or indeed, the reason Chaoskampf is more evident in Psalms 74:14 and Isaiah 27:1 ....

Unlike the mythological stories of the struggle between Ba'al and Yam or Marduk and Tiamat, Yahweh and Leviathan are not divine and equal creatures. Yahweh is the only divine creator, and Leviathan is merely a creation ... The physical description of Leviathan in Job 41 clearly describes a creature that cannot be tamed or subdued by human power. In this case, the writer From Jó, he clearly appropriated the images to make the rhetorical point that only Yahweh is powerful enough to keep the forces of chaos under control.

These monsters were not considered real animals that one could encounter with. dimensions and powers incomparably great. The metaphor conveyed the terrible (and often fatal) battle against earthly and celestial rebellion and chaos. The whole world can to break into chaos, defying the restriction of a good God.

2. Demythologized Forces of Nature

In addition to the symbols that represent the extensive reach of chaos, the biblical writers they used names of deities from the Canaanite religion associated with natural phenomena and diseases specific. Unlike their polytheistic counterparts, they had no deities different acting independently of the true God in command of these forces.

Just like death itself (mōt) was under the authority of Yahweh, so were the diseases and natural disasters. Yahweh was the only sovereign. For example, when the Egypt was punished with plagues, not because Yahweh had to request the services of a divinity or demon. The Most High acts unilaterally or sends a subordinate. supernatural to dispense judgment through such disasters (Ps 78: 49-50).

In our previous discussion of the term, I noted that Habakkuk 3:5 contains two terms that can very well be Canaanite deities (Deber, Resep). In the description of prophet of God's victory march from the area to the south of the promised land, 'in terms that remember the theophany of Mount Sinai heels.

Scholars have long observed that both terms are Canaanite deities. Baker observe: 'Yahweh has his two personified assistants who are subject to him control (cf. Psalms 91:6), exemplifying his power. Both are also deities. Cananeans, leading here to a hidden controversy against pagan worship. "The term deber is commonly used in the Old Testament along with the terms for war and famine, all describing the causes of widespread death (especially in the books of Jeremiah and Ezequiel). Although this is the most common use for deber, del Olmo Lete notes that the the term 'seems to be used several times in a personified sense as a demon or evil deity (Hab 3:5; Ps 91:3, 6; cf. Hos 13:14)." In Habakkuk 3:5, deber (pestilence') and rešep ('plague') are presented 'marching alongside Yahweh as Your helpers. This follows the ancient tradition of Mesopotamia, according to which 'plague' and 'pestilence' is present in the entourage of the great god Marduk.

Some scholars oppose deber as a true name of divinity, but its
partnership with rešep in Habakkuk 3:5 strongly suggests that this is the case, "given the
the presence of [Resheph] in the Ugaritic texts as a god of destruction (KTU 1.14 I
Rešep appears in Deuteronomy 32: 23-24, where Yahweh threatens his
apostate people:

I will heap disasters upon them; I will spend my arrows on them;
24 they will be consumed by hunger (rāʿāb) and devoured by plague (rešep)
the poisonous pestilence (qeṭeb).

As noted above, Resheph is a deity of destruction in Ugarit. He is depicted
like an archer there (KTU 1.82: 3), then the phrase "spending my arrows" is interesting.
Resheph is accompanied by qeṭeb and rāʿāb. The former appears in an Ugaritic text.
as a relative of Mōt ('Death'). The latter seems to be an epithet of Mōt.

In Psalm 91: 3-6, the psalmist writes that those who dwell in the secret place of the Most High and
those who remain in the shadow of the Almighty will be freed "from the deadly pestilence [disease]" (v. 3) and
do not fear "the arrow that flies by day, nor the pestilence that lurks in the darkness, nor the
destruction [qeṭeb] that devastates at noon" (v. 5–6). Why? Because these forces are not
autonomous deities. Yahweh of Israel is in control of them. Consequently, he
will protect you from lethal harm.

resume

We start this chapter by recognizing that the Old Testament has words for
demons that align with the common conceptions of this term, taken as they are from
episodes in the Gospels or church tradition, but there were still many data to
consideration. We have covered considerable ground, but this is, however, our starting point.
departure. As we continue, we will learn how the mass of terms that
discussed was confused and merged by the Greek translation of the Hebrew Bible in
Septuagint, the source for most of the passages of the New Testament quoted by its
authors.

CHAPTER 2

It was allGreek to them too

Now we have an idea of the variety of ways in which the writers of the Old Testament they spoke about evil spirits - supernatural beings in rebellion against God, which they inhabited the kingdom of the dead or dominated a profane soil. In the preview of the first two Chapters, I noticed that the Hebrew terms were eventually translated by scholars. Jewish translators into Greek - specifically, the Septuagint (LXX), the Old Testament Testament most frequently cited by the writers of the New Testament. Once that the language of translation was Greek, this important project is naturally often discussed in the context of the Hellenistic age that began with the conquests of Alexander. But we must not lose sight of the reality that this era itself is situated within the longer period of the Second Temple. We will be looking at Greek translations of the Septuagint in this chapter, we will find out that the translators were informed by the context wider Jewish

TRANSLATION OF THE SEPTUAGINT OF THE HEBREW TERMS FOR THE POWERS OF DARKNESS

Direct literalism

The undertaking of translating the Bible is not always uniform. The translations of the Bible into English vary greatly in vocabulary choice, sometimes dramatically. Those who venture beyond English for the study of Hebrew and Greek words we know that translations into English vary from direct correspondence, word by word word, for the interpretive translation of thought, instead of vocabulary. The Bibles of study and its footnotes will alert readers to another subject: divergence in ancient manuscripts that translators followed (or could have followed).

The Septuagint was no different. In many respects, the treatment of terminology Hebrew for sinister spiritual beings is predictably common and regular. The following Hebrew terms, for example, are regularly translated with literal Greek glosses in the passages discussed or observed in the previous chapter:

face sp*i*rits

holy ones sa*i*n̂ts

death

mētım the d̂ead

As observed in the previous chapter, **òb**/ ōb̓ôt ("s̓pirit"; "spirits") can refer to human or non-human spirits in the realm of the dead or, in some passages, of those who conjure them. Not surprisingly, the translators of the LXX indiscriminately use mengastrimythos ("familiar spirit[s]") to **ôb/ Hey, since the** description is useful if the context points to the spirits themselves or to the human channel. The it is indeed true **ōnî, which the ĹXX tends to translate porepaoidos ('the one who** knows [through sorcery or enchantment]

The literalist tendency is also present in relation to how translators of the LXX translates the plural **victory** or **I am your God / Gods; sons of** God"), although this reality is often lost on scholars, who many they sometimes assume that the translators of the LXX were imposing a 'tendency' "monotheizing." This notion is based on a misunderstanding of divine plurality and a failure to examine the entirety of the data.

Is it true that the LXX uses angeloi to translate? **my honey** or **God** no plural ebenê **elimm** / **God**But it is a distortion of the data to say that the LXX does this in most cases. most of the times. As the table below illustrates, most of the time the LXX opts for theimais literal (or some other plural form of theos, 'god')

Hebrew Bible Gods / beings divine God; God	**LXX translates the terms Hebrews with**	**LXX preserves to divine plurality using the plural form of theos ("god")**
Children of God **God God**	**plural of angels angel**	
References to the Torah to other gods (elōhîm). Examples: Exodus 18:11 ('greater than') all the gods; elōhîm Dt 8:19 (to turn to other) gods; Elohim Dt 10:17 (God of gods; Elōhîm Dt 17:3 ("served others gods; (elōhîm) Dt 29:26 ('served other') gods ... gods that they had not known and that [God] had not given them granted God twice		The plural of theos is omnipresent in literature of the Torah (more than 60 times, including all of the references to the verse to left): Exodus 18:11; And if you forget the Lord your God and follow other gods and serve them and bow down to them, I testify against you today that you will surely be destroyed. 29:26

Exodus 15:11 ("among the gods **elevȧtion**		Who is like you, O Lord, among the gods? Who is like you, glorious in holiness, fearful in praises, doing wonders?
Psalm 82:1 ("in the midst of gods **godṡ**		Psalm 82:1 (Gods)
Psalms 86:8 ("among gods **Goď**		Psalm 86:8
Psalms 95:3 (great King above all gods; **ďGod**		Psalm 95:3 (God)
Psalms 96:4 ('feared above') of all the gods **ďgods**		Psalm 96:4
you are exalted much more than all the gods **Goď**		For you, O Lord, are most high over all the earth; you are exalted far above all gods.
Psalm 136:2 ("the God of gods; **God**		Psalm 136: 2 (of gods)
1 Sam 28:13 ("I see a god") gods coming out of the earth **ďGod**		1 Samuel 28:13
Gn 6:2 ("sons of God"; **beneath Gȯd**		Gn 6: 2 ("sons of God"; **the god of the gods**
Psalms 29:1 ('sons of God; good **godṡ**		Psalm 29:1 ("sons of God"); **son of God**
Psalms 89:7 ("children of God; Good **godṡ**		Sl 89: 7 ("among the sons of God
you made it a little less than God the angels the gods; **Goď**	Psalm 8:5 (less than **angelical**	
Psalms 97:7 ('worship him') all the gods **God** ’	Sl 97: 7 ("all his angels **auto)**	
Job 1:6; 2:1 ('sons of God; blessed is he **Gȯd**	Job 1:6; 2:1 ("the angels of God; behold the angels of the **theou**	
Dt 32: 8 ('sons of God'); **bene godṡ**	Dt 32: 8 ("angels of God"); **the angel of God**	
Dt 32:43 ('let them prostrate themselves) before him, all of the gods; **God**	Dt 32:43 ("angels of God"; **angels of God**	

Job 38:7 ('sons of God'); **bene gȯds**	Job 38:7 ("all my angels; all my angels	
Psalm 138: 1 ("before the gods, I sing your praise [of Yahweh] **Gȯd**	Psalm 138: 1 angels	

The data clearly show that only in a minority of passages does the LXX choose to a plural of angels instead of a plural of gods. In these cases, half has readings of manuscript LXX divergences that testify to a plural form detheos in place of a plural form of angels.

It is not simply correct, then, to assume that the data from the LXX indicate apprehension for part of the Jewish translators of the Second Temple period regarding the alleged polytheistic language in the Hebrew Bible. For the present purpose, however, the choice of **angels as a glosa is remarkable for being clear evidence that the rebels** ʾ**God** ebôny **I am** ẇere iṅterpreted as evil spirits, not mere idols of wood or stone.

Some interpretative representations

However, the consistency of the Septuagint translation begins to break down with the lemmas. prince **I am.** ʾ

Commander

Supernatural figures are described in Hebrew with the lemaśarem eight verses (Joshua 5: The LXX is not always consistent in its
treatment of the term nem in its perspective of the supernatural character of the figure in question:

Joshua 5: 14-15 — archistrategos (“commander”)
Daniel 8:11 -archistratēgos("commander")
Daniel 8: 25 — destruction of men
Daniel 10:13 - stratēgos ('commander')
Theodotion LXX —archōn (“ruler”)

Daniel 10: 20 —stratēgos(“commander”)
Theodotion LXX —archon(“governor”)

- Daniel 10: 21 — angel ("angel, messenger")
- Daniel 12: 1 — angel ("angel, messenger")

Putting aside Daniel 8:25, which contains a critical issue regarding the translation of
Shall we proceed with some observations?

Regardless of the disagreement about the identity of the commander Joshua 5: 14-15, the
The context makes it very clear that the figure is supernatural. Echoing the text of the burning bush incident.
burning (Exodus 3: 1-3), Joshua is commanded by the Lord to take off his sandals because he
you are stepping on holy ground. Daniel 10:21 and 12:1 are equally obvious. The use of
angelospelo writer for Michael, a figure that Jewish tradition unanimously
considered supernatural, removes any ambiguity regarding his thoughts.

Daniel 8:11, a reference to the "prince [śar] of the host [**father,**
reference of the verse before 'host' [**"the hosts of heaven" makes a host of humans (and,**
therefore, a human prince) very unlikely. Although there is a human host in
another place in the vision (Dan 8:12, 13), the phrase 'prince of the hosts' (śar ha **father**
basically identical to the description of the supernatural commander in Joshua 5:14-15 (śar
That the translator of the LXX saw a divine figure in Daniel 8:11 is quite reasonable.

Despite this clarity, there is ambiguity regarding whether the translator(s) of the LXX
they assume that Daniel 10:13, 20 was a divine being. In the LXX, these verses
have, respectively, the Persian kings' strategists ('the commander of the king of the Persians') and
the meta of the general of the king of the Persians ("with the commander of the king of the Persians"). The Text
The Masoretic Text (MT) does not have the word 'king' (melek) in the phrase in any of the cases.
the presence of this word serves to guide the prince in the service of the human king of Persia.
Either the translator of the LXX was looking at a Hebrew text different from the MT or made a
interpretative insertion on one's own account.

However, the readings of the Septuagint are not uniform in these passages. The translation of
Daniel 10:13 for the prince of the kingdom of Persia
the change from "king" to "kingdom" allows one to see a human or divine being as governor. Likewise, Daniel 10:20 has meta touarchontos Persōn ('with the')
"governor of the Persians"). Both cases in Theodotion's text allow for a prince /
divine governor.

Some scholars argue that these two cases in (non-Theodotion) LXX Daniel
they overthrow the notion of "guardian angels" for Judaism during the Second Temple period.
Assuming that Daniel was written during that period (the 'late' date), these scholars
So they suggest that the interpretative translations here in Daniel 10 reveal a distancing.
of the earlier Israelite polytheistic religion. We have already seen how this thesis is incoherent in light of how the
LXX treats the plural אֱלֹהִים God is the Lord **andbenê I willl cȯme / Elohim** ("gods"; "children of God")
The same incoherence afflicts the idea here, since several Jewish texts from the Second Temple
testify to the idea that nations were governed by supernatural beings that
they were assigned in the disaster of Babel (Dt 32: 8-9). Let's consider this data in
more details later. At this point, it is appropriate to note only two passages:

He appointed a leader for each nation, and Israel is the Lord's portion.
Sirach 17:17; LES)

[God] chose Israel to be a people for himself. And he sanctified them and them
gathered all the sons of man because there are many nations and many people, and all
they belong to him, but over all of them he made the spirits govern so that
they could divert them from the path by following it. But concerning Israel he did not make it so that
no angel or spirit ruled, for he alone is the ruler. (Jubilees 15:
30b-32a; OTP, 2:87)

Once again, it is evident that the Jewish religious writers and thinkers of the period of Second Temple did not suffer offense with the theology of their own sacred Scriptures.

Refains **Nefilins** ’

Upon finding **I am, ẗhe translators of the Septuagint diverged from each other in their** translation decisions.

Translation of the Septuagint of	**Tickets**
Rephaim	
Plural forms of giants	Genesis 14: 5 21:16; Is 14: 9; 1 Cr 11:15; 14: 9; 20: 4
Raphaein, Raphain, Raphaeim (transliteration from Hebrew) **reapeṙ**	Gen 15:20; Deut 2:11, 20 (duas vezes); Deuteronomy 3:11 23:13
Plural form of deatros ("healers")	Psalms 88:10
plural form of degēgenēs (born in) earth	For her house leads down to death, and her paths to the dead.
Plural form of Titan ("Titans")	The Philistines came and spread out in the Valley of Rephaim.
The plural form of désabéis (impious, impious) irreverent	Isaiah 26:19
Translation of the Septuagint of Nephilim	
plural form of gigas ("giants")	The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. These were the mighty men who were of old, men of renown.

Some of these translation options are immediately understandable. The transliteration the use of proper names is a common choice in modern English Bibles, so it is not no surprise to see this in an old translation. There's also little mystery behind the fact of querĕpā **gi̇ants are understood, since the passages in which** this Hebrew term occurs describing the Refaim as such (Deut 3:11, 13; Josh 12:4; 13:12; cp. Dt 2:10 –11; Nm 13:33) . Both occurrences of 'healers' reflect the attempt of

translator to translate the word according to what he thought was the meaning of the root basic Hebrew. As noted in the previous chapter, many modern scholars they also think querĕpā **it derı̊ves from the root rp-ʾ("to heal"), despite the evidence in** the contrary. "Impious" (asebēs) is also understandable given the context of Isaiah 26, as part of what scholars call the "little apocalypse" of Isaiah (24-27).
Watts divides this section of Isaiah:

1. The present World Order is dissolved: 24: 1–20.
2. The place of Jerusalem in the coming order: 24:21-26:6.
3. The necessity of the judgment of YHWH: 26: 7-21.
4. Conditions for the liberation of Israel: 27: 1-13,21

Isaiah 26:14 seeks judgment against the enemies of God, therefore, translate it. **dis̊pute** "the wicked" is not out of line, although it obscures the various circumstances of this term in its role in opposition to God's plan for Israel and humanity.

The choice of 'born on the land' and 'titans' is probably the most unusual choice. at least for us. During the period of the Second Temple, however, such a translation would have made makes a lot of sense. The LXX witnesses the fact that its Jewish translators recognized the association of the term with giants. The giants of Hellenistic (Greek) religion they were described as 'born of the Earth', for their mother was the Earth (Gaia). The children of Gaia was the Titans:

The origin of the Titans is described in Hesiod's Theogony, specifically in connection with what scholars call Titanomachy ('Wars of the Titans'). The Titans (from the Greek pl. Titans were the children of the gods Uranus ('Sky') and Gaia ('Earth'). Gaia became furious after Uranus cast some of the Titans into Tartarus. Gaia successfully incited the Titans the remaining ones (except Oceanus) to rebel against Uranus. Gaia gave one of them, Cronus, a sickle, with which he castrated Uranus (Theog. 134-207). The blood from the wound fell on the only from Earth, an impregnation of Gaia that produced the giants, along with the Eriyanes (as Roman Furies) and the ash tree nymphs. The Titans were later overthrown by the Olympians, led by Zeus, who cast the Titans into Tartarus. This angered Gaia once again. once, she incited her children, the giants, to rebel against the Olympians, a conflict known as Gigantomachy. This second conflict is preserved mainly by Apollodorus' medium (b. Ca. 180 BC), whose works were compiled in the second century AD. The Olympians defeated the giants and confined them in Tartarus.

The monumental work of Martin West on the connections between the ancient Near East and The myth and Greek literature observed this connection. As Doak's comments noted, the use of Septuagint of the Lemastitaegēgenēs, thus, a conceptual link between the Rephaim biblical and these figures from Greek mythology:

The very references to the Giants and Titans already suggest a world that is somehow comparable to the Greek myth .... [The] effect of the introduction of Greek mythological vocabulary in suggestive and enigmatic places can indeed only serve to make the giants and titans Greeks are part of biblical history.
The conclusion for our purposes is that the translators of the LXX clearly associated **repha ỉ am̂** both giants and supernatural inhabitants of the realm of the dead.

USE OF SEPTUAGINT OF DAIMONION GREEK IN THE TRANSLATION OF THE HEBREW BIBLE

The most significant observation regarding the translation decisions of the Septuagint is the use dodaimonion. The motto occurs seventeen times, nine of which are found in the apocryphal books (or "deuterocanonical") of Tobias and Baruch. The related Odaimōn is used once.

The use of this motto in the LXX is an important factor in understanding how the demons of Gospels were combined with the gods. **my mothe᷇r** or **Ĝod** e᷇bony **elîm** / **ʾ᷇God"godŝ" or "children of God" attributed to the nations in Babel (Dt 32: 8–9).** Subsequent chapters will show why the Old Testament and later Jewish theology we would distinguish these two groups of divine beings. It is sufficient to note the problem here: the translators of the LXX used daimonion in certain passages that speak of the sons of God attributed to the nations, and later authors of the New Testament use the same term for spiritual entities that harm people. Consequently, two groups of beings sinister divine beings that have completely different origins in Jewish thought of the The Old Testament and the Second Temple are grouped.

Although this combination is unfortunate, the vocabulary (daimonion) is still quite useful. **Daimones and daimons broadly refer to a divine being (good or evil).** It can also be used for divine beings in different places in the divine hierarchy or supernatural hierarchy. Rexine summarizes:

> The word palavradaimōn reflects the dynamism of the Greek vocabulary operating throughout the various periods of Greek literature. It is clear that there is not a single equivalent in English. It is a word of tremendous range and meaning .... It is a more generalized and less customized by quetheos.... [A] investigation of classical Greek literature would lead to discovery of the following meanings for daimōn: (1) the use of the word to mean a god or goddess or individual gods and goddesses. This would be a rare use of the term; (2) more we would often find it used for the Divine Power (the Latin numen). This it would mean a superhuman force, impersonal in itself, but regularly belonging to a person (some type of god); (3) the Power controlling the fate of individuals and then their fortune or lot; (4) could be even more specialized like the good or bad genius of a person or family; (5) a more special use would reveal the demons as titular deities, the 'souls' of men from Hesiod's golden age; (6) general spiritual or semi-divine beings that are less than gods, but intermediaries between gods and men (cf. Plato); (7) finally, 'devil' and 'spirit' evil in the Christianized sense (of course this last one is not classical).

As a result, the Greek translator of the LXX could use these terms without the intention of the categories of divine rebels in the Old Testament were merged into one class ontological. Unfortunately, we have lost the understanding of the range of nuances of the term. This it led some scholars to create a theological barrier between the testaments, claiming that the writers of the New Testament would not see the gods attributed to the nations as "real" deities, only "demons".

Thought is curious, for a demon would indeed be a supernatural entity.
It also does not understand the fact that the language of divine plurality in the Hebrew Bible
it does not point to polytheism, but to the classification and hierarchy of other entities
supernatural beings in relation to Yahweh. The driving assumption seems to be that more than one being
Divine means polytheism for the Old Testament, but not in the New Testament.
as long as it avoids using a term like 'gods' in any context that might
interpret them as real.

This imaginary line is the one that the LXX crosses quite transparently. Remember
that our previous table indicated that the LXX translates **God** children of God
in Deuteronomy 32:8 as angelōn theou ('angels of God'), but uses plural forms of
there are other places, when the gods appointed to the nations are mentioned
(Deuteronomy 17:3; 29:26; Psalms 82:1, 6). In Deuteronomy 32:17, these gods
(**God**are described as şēdım, guardian spirits. The LXX chooses to translatešēdım
from Deuteronomy 32:17 with daimonion, but it also refers to those same beings
like gods (theoi):

They sacrificed to demons (daimoniois) and not to God, to the gods (theois) that they
they did not know (LES).

The vocabulary is neither inconsistent nor confusing. There is no effort on the part of the
translators to deny the reality of the divine beings attributed to nations, or perhaps
making them less than gods, calling them daimonion. LXX Deuteronomy 32:17
shows the flaw in such thinking.

The following instances of daimonion are instructive in this regard. The **God** demons
attributed to the demon nations ('demons') in Deuteronomy 32:17. The translator
the LXX made the same translation choice in the only other passage of the Old Testament
where do we find (Ps 106: 37; LXX Ps 105: 37). LXX Psalm 95: 5 (Heb. 96: 5) says:
For all the gods (theoi; Heb. ʾelōhım̂) of the nations are demons (daimonia), but the
"Lord of heaven" (LES). Here, the LXX chose to translate the Hebrew. **God** literally,
but the resulting term is not éšēdım, but **excellentI am** idols

The Hebrew Bible here draws a close association between spiritual beings and objects.
of worship that they believed to inhabit. In the thinking of the ancient Near East, the
two were not the same, although closely associated. Consider this as meaning
that the biblical writers believed that the gods of the nations were merely objects
handmade does not reflect the reality of ancient beliefs about idols. Michael Dick, whose
the research focuses on idolatry in the ancient Near East, citing ancient texts that
revealing the creator of idols using the language of the divine for the idol he made with
your own hands, while still maintaining a conceptual distinction between the image that
he made and the divinity he made represented. The divinity would come to reside in the statue,
but it was different from the statue. Dick observes an occasion when 'the destruction of the statue of
Shamash of Sippar was not considered the death of Shamash. In fact, Shamash
could still be adored.
Gay Robins, another scholar of ancient cult objects and idolatry, explains the distinction
conceptual between divinity and image maintained in the worldview of the ancient Near East:

When a non-physical being manifested in a statue, it anchored the being in a controlled local where living human beings could interact with it through ritual performance ... For humans to interact with deities and the I persuade to create, renew, and maintain the universe, these beings had to be brought to the land .... This interaction had to be strictly controlled in order to avoid dangers potentials of unrestricted divine power and the pollution of the divine by the impurity of the world human. While the ability of the deities to act in the visible realm, human was brought through its manifestation in a physical body, the manifestation in a body does not it did not restrain a deity in any way, for the incorporeal essence of a deity was unlimited by time and space, and could manifest in all of its "bodies", in all places, everything at the same time.

The issue is that, for ancient peoples - including the Israelites - the gods and their idols they were closely related, but not identical. This is important because Paul Quote Deuteronomy 32:17 in 1 Corinthians 10:21–22 to warn the Corinthians about the communion with demons. Paul obviously believed that daimonia was real. Paul it would not be contradicting the supernatural worldview of your Bible. As we will see below, the authors of the LXX behind the books of Tobias and Baruch would side with Paul, since your books certainly attribute reality to the daimonia. In this scenario, it is a bit difficult to discern what the translator of the LXX of Isaiah 65:3, 11 was thinking.

This people that provokes me is always before me; they sacrifice in their gardens and they burn incense in their bricks to the demons [daimoniois] that do not exist. (Is 65: 3 THE

But you who abandoned me and forgot my sacred mountain and that they prepared a table for a demon [daimoniō; Heb. gad] and filled a mixture for Fortune [tyche; Heb. meni...] (Is 65:11 LES)

The first thing to point out is that the phrase 'to the demons that do not exist' is not present. in the Masoretic Text (TM). The translator had a different text or, more likely, added the phrase in light of the content of the following verse 11. Although it may seem Obviously, the translator was inserting a theological point; the content of verse 11 creates some confusion for the translator's thought process. The LXX used Isaiah 65:11 'Paragad Hebrew', a well-known name of divinity in the texts. Canaanites, Phoenicians, and Carthaginians. Gadera was a god (or goddess) of good fortune, which is why Gad used to appear in texts with a goddess (or god) of fate, Tyche (Tychē), as here in LXX Isaiah 65:11.35 Why did the translator recognize the name of a divinity, but generalized the other with the lemadaimonion, it is not clear. He may not since it inserted the line 'does not exist' earlier in Isaiah 65:3.

The remaining examples in which odaimonion was used by translators of the LXX in passages from the Hebrew Bible make it clear that if the translator of Isaiah 65 had a theological predilection for denying the reality of other gods, their companions do not they shared in this.

Part of our discussion in the previous chapter exposed how biblical writers used terms for supernatural creatures to convey the idea of profane ground - territory

associated with evil spirits. Two of the most important passages on this subject
For Isaiah 13:21-22 and Isaiah 34:14. The translator of the LXX used the plural dedaimonionem.
both cases:

And wild animals will rest there, and the houses will be full of sound; and sirens
[Siren] will rest there, and divine beings [daimonia] will dance there. And centaur donkeys
they will settle there, and hedgehogs will make burrows among their houses. It is coming
quickly and it won't take long. (Is 13: 21-22 LES)

And the demons [daimonia] will meet donkey-centaurs [onokentaurois], and one will cry out to the
there the centaur donkeys [onokentauroi] will rest, for they have found a
rest for them. (Is 34:14 LES)

The choice of 'sirens' (seirēnes) for Hebrew **ō "howling creatures" in Isaiah**
13:21 indicates that something different from the animal kingdom was in sight for the translator. In mythology.
Grega, the sirens were beings that lured sailors to their deaths with their beauty.
chant. In their first representations in Greek art, they are shown with the head
of a woman and the wings and body of a bird. Shorey describes her role in mythology
and the use of the Greek word in the LXX:

The sirens are, in a sense, sea nymphs that inhabit a lonely ocean island,
somewhere in the fairyland of the western adventure Odyssey ... Ovid merely says that
the mermaids were friends of Proserpina, and the gods granted them wings so that
they continued their search for her over the sea as well. In the legend of the Argonauts, as
the mythographers Apollodorus and Hyginus tell us that Orpheus sang against the sirens who, being
defeated, they threw themselves into the sea and turned into hidden rocks ... In the language of
LXX (Job 30:29, Is 34:13; 43:20, Jer 27:39) Siren is a synonym for creatures.
savages and spirits that inhabit desolate places.

The translator of LXX Isaiah, therefore, went in a supernatural direction. What is meant by
"centaur donkey" must remain speculative. In both passages (Is 13:22; 34:14),
this strange creature corresponds to **Again, the choice makes it clear that the**
the writer did not have in mind the normative animal world. Its daemonian use began
Isaiah 34:14 (for **iyyîm; "wild animals") points us towards entities**
sinister supernatural beings. Martin observes:

Initially, it seems clear that the daimonian translates **make it iyyîmé translated as**
onokentauroi (undoubtedly meaning some kind of donkey-human hybrid here, like a
"donkey-centaur") ... The ancient references of **my breath uncertain issues, and it is impossible**
At this moment identify your species. Fortunately, for our purposes, it is enough
discover what the translator thought they meant. Daimonia was considered for
to represent oṣiyyîm in particular or to include this word and others in the list, then by the
less he thought that the Hebrew words referred to daimons, e'iyyîm as being
human hybrids. Once the term śeʿîr also occurs in the context (if Hebrew
if the translator were like ours), it is tempting to imagine our translator portraying daimons,
like Dionysus, hopping around with satyrs and centaurs. Both satyrs and centaurs were
regularly in the company of Dionysus, as was depicted in Greek art. At any cost,

daimons here refers to mythological beings, perhaps including gods, that inhabit a place desert.

Moving away from the supernatural vocabulary, the translator of the LXX apparently also considered the references to the forces of chaos as duty ("pestilence") and **eb** *t* "destruction" as evil supernatural entities. Compare Psalm 91: 3-6 in translations into English of the Hebrew Masoretic Text (ESV) and the Greek Septuagint (90: 3-6 LES):

Masoretic Text (translated in ESV)

For he will deliver you from the snare of the fowler
and the deadly plague [duty].
He will cover you with his feathers,
and under your wings you will find refuge;
your faithfulness is a shield and buckler.
You will not fear the terror of the night,
not the arrow that flies by day,
not the pestilence that lurks in the darkness,
not the destruction **and destroys at noon.**

Septuagint (translated in LES)

3 because he will rescue from the trap of the hunters
and a terrible word.
With his shoulders he will cover you,
and under your wings you will have hope;
with a shield, his truth will surround him.
This one will not be afraid of fear at night,
from the arrow flying by day,
6 of the action carried out in the darkness,
of misfortune and demon [daimonou] at noon.

There are several items to be noted in the translation of the LXX, particularly the appearance of a 'noon demon'. Riley explains:

The Midday Demon is found in the Septuagint version of Psalm 91:6 (LXX 90:
In Psalm 91:5-6, the Hebrew psalmist declares that whoever takes refuge in the Almighty he will not fear: "The Terror of the night, nor the Arrow that flies by day, nor the Plague (Deber) that lurks in the darkness, neither the Destruction (Qe **eb) that wastes at noon.**

The parallelism of the verses balances twice the nighttime Evil and the daytime, each of the which was understood by rabbinic interpreters as referring to a demonic spirit: oQetebdiurno is balanced by the night demon, Pestilence, Deber. In Dt 32:24 the

"venenosoQeteb" is parallel to Resheph, the well-known Canaanite demon of plague. Thus, oQetebé the destruction or personified disease, riding the hot wind of the desert. Is 28:2 and the demons of the wind of Mesopotamia). In Psalms 91:6d ... the translators of the Septuagint confronted a different Hebrew text (with Aquila and Symmachus), reading wšdporyšwd, which means 'Destruction and the demon (šed) of noon', which the LXX translated as 'Misfortune and the Noon Demon ....' This variant violated the parallelism do original and added a fifth bad **the noonday demon.**

By the translation of the psalm alone, it is not possible to say whether the translator distanced themselves from the type of the demythologization that we discussed in chapter 1, where such names of deities were used to convey the notion that natural forces were under the command of autonomous deities, but Yahweh of Israel had sovereign control over all the other powers. Although the language here certainly includes supernatural powers, its relationship with Yahweh cannot be discerned in the translation.

DAIMONION IN TOBIAS AND BARUCH

Tobias and Baruch are two Jewish literary works from the Second Temple that were part of from LXX, whose content, therefore, extends beyond the books of the Hebrew Bible. Daimonion it occurs seven times in Tobit and two times in Baruch. Some of the references are generic and made in the context of magical acts to frustrate demons (Tobias 6: 8, 18; 8: 3). Others, however, focus on the demonic villain Asmodeus from the story. took the life of a number of married men to a woman named Sarah (Tobias 3: 8 She had seven husbands, but Asmodeus, the evil demon, killed them before they could be with her). Asmodeus must be bound in order to protect Tobias, the son of Tobit, who is destined to be the next (and last) husband of Sarah (Tobias 3:17; 6: 15-16)

The fact that magical means are necessary to deal with Asmodeus makes it clear that he it is a supernatural figure. The demon attracts the interest of scholars because the story of Tobias attributes a series of tragedies, including death, to demons. Some scholars they see this as a theological innovation:

In the Book of Tobias, the demon Asmodai (aēsma daēuua, "Demon of Wrath") allows us to have a glimpse of the beginning of the development of a demonology, in which the demons act as independent opponents of God, respectively of the angels in order to liberate the monotheistic God from threatening malicious characteristics, on one hand, and, on the other side, to transfer it from its transcendental world to the world of man.

It is not clear why this would be seen as an innovation. Another literature from the Second The temple clearly has divine beings choosing to rebel against God. The content of the two references in Baruch will sound familiar:

5 "Be brave, my people, memory of Israel. 6 You have been sold to the nations, not to annihilation, but because they angered God; you were delivered to the adversaries. 7 For you

he provoked the one who made him, sacrificing to demons and not to God. (Baruch
4: 5-7 LES

The language and theology of Baruch 4:7 echoes Deuteronomy 32:17, a passage in which we spent a considerable amount of time. The reference is to the apostasy of Israel, rejecting its status as a portion and people of Yahweh (Dt 32: 8-9) in sacrificing to the gods assigned to other nations. The result of this apostasy is described later in the chapter:

30 "Trust, O Jerusalem! He who named you will comfort you. 31 Unhappy will be those who mistreated you and rejoiced at your downfall. But cursed be the cities where your children were enslaved, cursed be he who welcomed your children. 33 Just as she rejoiced at your downfall and rejoiced at your calamity, thus she will suffer in her own desolation. I will remove her satisfaction with her great I will turn your pride into sadness. 35 The fire will come upon her from the Eternal for many days, and it will be occupied by demons [daimoniōn] for a long time.
4: 30-35 LES)

After punishing Jerusalem for its apostasy, the narrative shifts in verse 30 to the comfort and the declaration of imminent disaster about 'those who mistreated you and rejoiced with your fall ... and [they were] joyful with your calamity" (Baruch 4:31, 33). Given the description of joy and the reference to being 'occupied by demons' (Baruch 4:35), is It is very likely that the unidentified target of God's wrath is Babylon. As we have seen. Before, Babylon was described as being occupied by supernatural creatures after its destruction.

SUMMARY

This brief survey of how the Septuagint (LXX) translates the vocabulary of the Hebrew Bible for the evil spirits allows us to draw some general conclusions. Although some semantic nuances may be lost to readers, the translations of the LXX are consistent with the content of the Hebrew Bible. Although no one claimed that the translators of the LXX they thought as one, the translators were not trying to alter or obscure the the theological worldview of their predecessors. As we will see as to proceed, the Jewish thinkers of the Second Temple period assumed the supernatural worldview of your ancestors.

SECTION II THE POWERS OF DARKNESS IN THE OLD TESTAMENT AND IN JUDAISM SECOND TEMPLE

OVERVIEW

In several points of the initial chapters of our study, our vocabulary research of Old Testament for the powers of darkness, I alluded to the subject of this next section: the three supernatural rebellions described in the Old Testament. In this second section, we will delve into each rebellion to achieve three objectives: (1) understand the structure theological of the Old Testament to explain the origin of the powers of darkness; (2) to show how this structure of the Old Testament was adopted and developed by Jewish writers (intertestamental) of the Second Temple; and (3) prepare the readers for discern how a New Testament theology on the powers of darkness participates in thought of the Old Testament period and the Second Temple.

We will dedicate two chapters to each rebellion: the serpent of Genesis 3 (chapters 3-4), the children of God from Genesis 6: 1-4 (chapters 5-6) and the children of God attributed to the nations in Babel, described in Deuteronomy 32: 8–9 (chapters 7–8). It will quickly become it is evident that the interaction of the writers of the Second Temple with the Old Testament is informative and confusing. These authors sometimes confused the villains of divine rebellions. separated. They felt free to add details, weaving their own speculations in the fabric of their texts. Consequently, their literary works are simultaneously rooted in the Old Testament and are products of fertile imaginations. For example, some authors of the Second Temple have the rebellious children of God from Genesis 6: 1-4 led by a rebel leader, who is described in ways that would remind one of the reader of the Hebrew Bible of the rebel in Eden, the serpent, or the śāṭān of Job 1–2. The Old The testament does not make such associations, but this did not prevent these writers posteriors or did it.

Although the connections in this example are, in terms of the Old Testament, incorrect, they are valuable to show us how the Jewish writers of the Second Temple were thinking about the malevolent spiritual beings in these episodes.

Our study will show that, although some Jewish material from the Second Temple is certainly purely speculative, it is an exaggeration to caricature the relationship of demonology of Second Temple is not so severely disconnected from the Old Testament. While the writers of the period take the liberty to answer the questions raised In the stories of the Old Testament, we will discover that in some places they do it. because they have a firmer control of the context of the passages from the Old Testament that we.

It may seem strange, but we will see that in some cases, the writers of the period of Second Temple had access to material that provides context for episodes of rebellion. from the Old Testament that the writers of the Old Testament presumed their audience would know and therefore did not include Although they speculate and unnecessarily mix the

Some of the gaps filled by these later writers are quite
consistent with the Old Testament and make the New Testament understandable.
In other words, certain ideas in the New Testament about Satan and other powers of darkness cannot be found in the Old Testament, but is found in the texts
Jewish of the Second Temple. The writers of the New Testament were not opposed to allow such material to inform your thinking and even include it in what
They wrote. This is perfectly consistent with God's providential oversight in inspiration.

CHAPTER 3: The Original Rebel - I will be like the Most High

The objective of this chapter is to establish the profile of the first supernatural rebel of Writings.

As we saw in our discussion about the Old Testament, the vocabulary for beings of evil spirits, their representations share particularities, certain aspects that They place themselves in binary opposition to their Creator. The presence of God means life and light. the last metaphor is used in the Old Testament to speak of God's saving presence, of your truth and justice, and the blessing of being in harmony with the order and the design of God.1 Evil spirits represent death and darkness. Like their rebellions they traffic with deception, injustice, and chaos.

PROBLEMS IN THE HOUSE OF GOD

The contrasts of good against evil and life against death have never been more pronounced than in the portrait of the Scriptures of the first desertion of the will of God. I speak here of the fall (Gen 3). We tend to think of this episode mainly in terms humans. This is understandable, since the fall affected the entire human race. But behind the decisions of Adam and Eve to violate God's commandment regarding the tree of knowledge of good and evil, there was another being created, of supernatural nature, that decided that his own will was paramount.

Most readers will recognize that the serpent (Heb.Nā **it was not simply a** member of the animal kingdom. This conclusion seems obvious, given that the New Testament the serpent is identified as Satan or the devil (Rev 12:9). The devil is certainly not a zoological specimen (2 Corinthians 11:14; cf. Mt 4: 1-11; John 8:44). Simplifying, if we agree with the New Testament that a supernatural being (Satan) tempted Eve in the Eden, then, by definition, the serpent must be more than a mere animal. We can only We oppose this conclusion if we reject the evaluation of the New Testament.

Ancient readers - without the New Testament - would be able to draw the same conclusion, although they did not necessarily use the same vocabulary. They, of course, knew that the animals do not speak, so when this type of thing was found in the narrative, they they knew that a supernatural power was at play or that a divine presence occupied the center of the stage.

Ancient readers would have thought about Eden in such a way that the supernatural nature of the snake became evident. We think of the garden of Eden as we think of gardens terrestrial. We know that God was there, but a garden is a garden; the Eden was a perfect garden, but at the end of the day, it was just a garden. The people of biblical times they would have a different, more transcendent perception. They would have thought of Eden as

a temple. After all, temples are where the gods reside. Eden was the dwelling place of God, "a terrestrial archetype of celestial reality." "Because Adam communed with God in Eden," Wenham adds, 'the latter was the temporal analogue of the celestial archetype.'

The archetypal nature of Eden as God's house-temple is the reason why Eden is described as a well-watered garden (Gen 2: 6, 8–9, 10-16; Ezek 28: 2, 13) and a mountain sacred (Ezekiel 28:14). There is no contradiction. An ancient reader would have embraced both descriptions. Both were common characterizations for divine abodes. The reason for The garden as the dwelling of the gods is common in the literature of the ancient Near East.

Several passages from the Old Testament describe rivers flowing from the dwelling of God in Jerusalem to water the desert (Ez 47: 1-12; Zc 14: 8; Joel 3:18). Wallace notes that 'the The main characteristic of the theme of the garden of God is the presence of the divinity." The advice Divine beings gather there and decrees of cosmic importance are issued.

Wallace's observation that the cosmic dwelling (garden or mountain) was also the the house of the divine council would be expected by an ancient reader. The academic literature on the divine council 1, and the meeting place of the council as a garden or a mountain is extensive. The divine council, the assembly of the heavenly hosts, was seen as a administrative bureaucracy.

In biblical thought, the members of the divine council participate in the issuance and execution. of divine decrees. Just as a king has a court, God was his own administration. Where he lives, he does business.

Genesis 2–3 depicts Eden as a divine garden and mountain. But what indication do we have? In Genesis 3, is there a group of divine beings (a council) in the Eden? Genesis 3:5, the serpent said to Eve: 'God knows that when you eat from it, your eyes' They will be opened, and you will be like God [ʾelōhım̂], knowing good and evil. We discovered that verse should really be read as a plural when we reach Genesis 3:22, where God —not speaking to Adam, Eve, or the serpent— says: "Behold, the man has become like one of us in knowing good and evil. Now, so that he do not extend your hand and also take from the tree of life and eat, and live forever.

The violation resulted in Adam and Eve becoming like 'one of us', which obviously requires plurality. The fact that their sin actually resulted in knowing good and Oh, evil tells us that the serpent did not lie in this component of its deception. God himself it confirmed the result in verse 22. This means that 'elohim in verse 5 points for a group - the heavenly council of God.

The implication of viewing Eden through the eyes of the ancient Near East is that God does not he was the only divine being. God created humanity in His image and entrusted them with bring the rest of the world outside of Eden under control - in fact, expanding Eden through of the rest of creation. God's will was interrupted when a supernatural tempter external, acting autonomously against God's will, managed to deceive Eve.

THE ORIGINAL REBEL OUT OF GENESIS 3

We know the basics of the story of the fall in Genesis 3. One of the servants of the council God's celestial being presents itself to Eve as a serpent with the intention to deceive. Many incorrectly presume, however, that the language of Genesis 3 can be analyzed only as a talking snake. There are other options, especially after the the existence of the complete text of the Hebrew Bible. Other passages contribute with elements for the story.

For example, the divine being of Eden is referred to as cherub (kĕrûb) in Ezekiel 28:14 - specifically a 'guardian' cherub (hassôkēk). This is not surprising, since quekĕrûb comes from the Akkadian kurıƀu, guardian of the throne of Ater outside. Like Launderville points

The cherub in the OT ... had three distinct functions: (1) to guard the source of life (Gen 3:24); (2) pull the chariot of God (Ps 18:11 = 2 Sam 22:11; 4 Ez 1: 5-20; 10: 1-22); and (3) serve like the throne of God (1 Kings 6:23-28; 8:6-8) .... In [Ezekiel] 28:14 an 'anointed cherub' (cherubim) functioned as a guardian (the watcher) within the garden of Eden .... In In Mesopotamian tradition, there were numerous supernatural beings composed of human and animal characteristics, for example, the Cobra dragon.

Other guardians of the divine throne, like those of the Egyptian religion, can also be considered serpentine. Bernard Batto describes the Edenic rebel in this way: “A 'serpent' [was] a semi-divine creature with wings and feet like the seraphim in Is 6:2, whose the function was to guard sacred people and sacred objects, such as the tree of wisdom divine. "Some objected that śĕrāpîm from Isaiah 6:2, 6 are fiery beings, an idea that presumes that the noun derives from the verb śārap ('to burn'). As the Provençal study It is more likely that śĕrāpîm is simply the plural of the Hebrew noun. śārāp ('serpent'), which in turn is derived from the Egyptian vocabulary throne-guardian (representations which may also include fire).

Now we can take a look at two main passages from Ezekiel and Isaiah. Ezekiel 28: 13-16 contains clear references to Eden, the garden mountain of God, to the place of the divine council and to a divine rebel. Isaiah 14:12-15 also describes a being divine expelled from the meeting place of the divine council (the har môʿēd, 'mount of assembly; Is 14:13), whose offense was the desire for autonomy, to be "like the Most High". about the council ('the stars of God'; Is 14:13). These parts of Isaiah 14 and Ezekiel 28 provide more details to think about what happened in Genesis 3.

This perspective is controversial. I will discuss the relationship of these passages with Genesis 3. in detail elsewhere. For the present purposes, I will summarize parts of this treatment more long, but I will also add relevant material.

It is useful to first observe that the content of Isaiah 14: 12–15 and Ezekiel 28: 1–19 is overlaps in various ways. This is not in dispute among scholars. There is also consensus that both passages are directed at human kings (Babylon and Tyre,

respectively) and share elements of the literary genre of amockingtaunt (māshāl) and of the lamentation (qıńa') in their characterizations of these kings. When it comes to the context original (or source) of the material used in both passages to mock / lament the the death of these kings, scholars strongly disagree.

Some scholars (including this writer) believe that, although each provocation / prophetic lament is directed at a human king, both passages are based on a primitive tale of a divine rebellion to portray the respective kings in the way that do.

Since Genesis 3 clearly has the inaugural rupture of God's good world, starting with a divine entity that tempts Eve to sin, and once Genesis 3 has so many connections with these other passages (see following pages), these scholars it is asked whether all three passages (Isaiah 14:12-15; Ezekiel 28:1-19; Genesis 3) can be extracting from the same literary well. For these scholars, the chronological order of these three Biblical passages don't matter. It's also not mandatory that all three are based on. in the same text. The question is whether these texts ultimately have a divine rebel in them. view and, if so, whether these three passages can inform each other. In this case, Isaiah 14 and Ezekiel 28 have something to contribute to the content of Genesis 3 - specifically, for your characterization of the divine rebel.

The tables below present the terms or reasons associated with the divine counsel, its members, your place of meeting and divine rebellion in Genesis 3; Isaiah 14:12–14 and Ezekiel 28: 1–19.27 Almost all the terms in this table have a secure cognate (parallel) in ancient texts from the Near East about a divine rebellion.

IMAGES OF DIVINE REBELLION AND PUNISHMENT			
Hebrew term	**English Meaning**	**Concept**	**Important Verses**
serpent	Serpent (noun); To make a guess guardian verb	divine being classified as supernatural of divine presence or shiny appearance associated with divinity	Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, 'Has God indeed said, 13–14; Ezekiel 28:12 (ḥwtm =ḥ-w-t + silent [enclitic] mem) 1; Is 14:12; Ez 28:13 (gems = brilliant, luminous appearance
hawk	Snake		
morning star	Brilliant [bronze] (adj.) Brilliant son of dawn		
who	knocked down	expulsion of divine presence and old paper of service to Yahweh	Ezekiel 28:8, 17; Isaiah 14:11
wanderer	to tear		
cloak	to humiliate		
land	grounding (abstractly): “submundo”; “Reino of the dead	underworld, kingdom of the dead	Your heart was lifted up because of your beauty; you corrupted your wisdom for the sake of your splendor. I cast you to the ground; I laid you before kings, that they might gaze at you. 11-12, 15; And the Lord God said to the serpent, 'Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.'
Sheol	Sheol; Kingdom of the dead		
Rephaim	underworld	occupants of the underworld	Your heart was lifted up because of your beauty; you corrupted your wisdom for the sake of your splendor. I cast you to the ground; I laid you before kings, that they might gaze at you.
kings	occupants		Isaiah 14:9

Elements of the Divine Council shared in Genesis 3; Isaiah 14; Ezekiel 28

Hebrew term	English Meaning	Concept	Verses Important
gods, God (plural)	**Gods**	**divine counsel and members; appearance shining**	For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil. 28: 2, 16; Is 14: 12–13; (cf. Psalms 1 6–7; Job 38: 7)
Kokebaeel	**Stars of God**		
Lucifer son of the morning	**brilliant, son of dawn**		
cherub, cherubim	**cherub Cherubim**		
gan	**Garden**	**divine abode, meeting place of 10-16; advice: one** 13–14 (cf. Ez 47: **well-watered garden** 1–12 [temple of Jerusalem]; Zechariah 14: 8)	But a mist went up from the earth and watered the whole face of the ground. And the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil. **Ezekiel 28:2**
to return	**aqueous haze**		
breakfast	**River**		
days	**seas, waters**		
saffron	**North**	**divine abode, meeting place of 14: 13–14 (cp. advice: a mountain**	Ezekiel 28:2, 13-14; Isaiah Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, the sides of the north, the city of the great King. 15–17 [Sion]; Exodus 24:15 Sinai 1-12 [Temple of Jerusalem
yarketeshaphon	**heights of the north**		
heights	**heights**		
have	**mount, mountains**		
holiday	**Mountain of assembly**		
God's servant “	**Seat of the Gods**		

The data shows that the connections between the passages are numerous and specific. A a member of the divine council rebelled and was expelled from the council. No scholar argues that any text from the ancient Near East gives us all the elements of Genesis 3; Isaiah 14: 12–15 or Ezekiel 28: 1–19. Instead, the point is that these biblical passages have undeniable similarities among themselves and with episodes of divine rebellion found elsewhere.

ADAM AS THE REBEL IN ISAIAH 14 AND EZEKIEL 28?

As I observed earlier, other scholars disagree with this approach. They they claim that Isaiah 14:12-15 and Ezekiel 28:1-19 are only about the kings of Babylon and They shoot and cannot inform us about the fall in Genesis 3. For them, Adam's sin serves as an analogy for the downfall of these two kings. Adam becomes the focus of the arrogance and the fall described by the two prophets. These passages do not inform us understanding the divine rebel in Eden.

Scholars of this conviction articulate their case in different ways. For our purposes, we are interested in the long traits, which have variations. The argument is that Isaiah 14:12-15 and Ezekiel 28:1-19 depict a human king striving for dominion over God about to consider himself a god (Is 14: 13-14; Ez 28: 2). It is the expulsion of Adam from garden of God and the loss of immortality, not the serpent being cast to the earth / to underworld, which is the point of the expulsion language in these passages (Is 14:11, 15; Ez 28:16).

Others have a slightly different approach, suggesting that Adam was the king of Eden and, Like other kings of the ancient Near East, he was considered divine as the representative. of God on Earth. The king of Tyre (and, by analogy, Adam) transgressed by wanting more exaltation - to be truly considered a god or (together with Is 14: 13-14) to govern the divine counsel.

Many readers will undoubtedly wonder about the coherence of this 'option of Adam' in various aspects. The most obvious enigma is where, exactly, Adam appears in Isaiah 14 or Ezekiel 28. No English Bible will contain that name in any of the passages. Certainly Adam must be found in at least one of those texts to be read. like analogues to the original human rebel and not to the serpent. But where is Adam?

The answer relates to the differences between the traditional Hebrew Masoretic Text. and the Septuagint (LXX) in verses 11-19. There are several grammatical forms difficult in the TM that the translator of the LXX 'resolved' when translating the passage into Greek. If someone prefers the LXX instead of the traditional TM, Adam appears in Ezekiel 28: 11–19. Without a doubt, this seems strange, so it is better to illustrate how the case is.

Ezekiel 28: 13b-14 leads us directly to the heart of the matter. Here are the alternatives:
On the day you were created, they were prepared. 14 You were a guardian cherub. anointed. I appointed you; you were on the holy mountain of God; in the midst of you walked on fire stones.

LXX From the day you were created, I placed you with the cherub on the holy mountain of God; you came to be among stones of fire. (LES)

It is easy to see that in the LXX God 'placed' another figure in the garden 'with' the cherub. scholars who prefer the LXX naturally see this figure as Adam (the only the alternative is Eva) and, then, align what is said about the human king of Tyre with this human in the Eden.

This is not the place for a detailed analysis of morphological forms and the difficulties grammatical issues that led the translator of the LXX to improvise the TM or that were absent from text that the translator used. These problems do not represent errors in the text nor are anomalies. The problems are well known and have been addressed convincingly decades ago.

The unnecessary preference for the LXX is not the only weakness of not allowing Isaiah 14: Ezekiel 28:1-19 any contribution to the understanding of the divine rebel in Genesis 3. There are simpler problems.

First, there is a methodological problem. If Isaiah 14:12-15 and Ezekiel 28:1-19 are discarded as contributing to our understanding of the divine rebel, one can imagine on what basis these two passages are permitted to comment on Adam. It is a biased method that these passages serve to illuminate our understanding of Adam, but not of the serpent. Secondly, the 'option of Adam' requires presuming things. about Adam that are not in the episode of Genesis of the fall. Unlike the wording of Isaiah 14: 13–14 and Ezekiel 28: 2, Adam is never described as being part of the council of the decision of God nor wishing to be the lord of the divine assembly. There is also not Clues that Adam imagined himself a god.

In this regard, interpreters cannot argue intelligibly that Adam was a divine king, in order to draw analogies with the villain kings of Isaiah and Ezekiel. Genesis 3:5, 22 tells us clearly that Adam (and Eve) would become 'like gods' (kēʾlōhıṁ̂) only And when they ate from the tree of the knowledge of good and evil. This obviously It means that they were not gods. The meaning of the phrase also does not speak of divinity. because after the two humans eat, they are "like gods" in only one aspect: "knowing good and evil." In this aspect, they were like the gods - the divine beings. of the host of God's council in Eden - but they were not gods. To be like a divine being. In a new way, it is not equivalent to being gods.

Another coherence problem for the 'Adam's vision' concerns the crimes described in Isaiah 14:12-15 and Ezekiel 28:1-19. These crimes are extreme pride, arrogance in level of presuming to be a god or like the Most High, or fitness to govern the council divine (Isaiah 14: 13-14; Ezekiel 28: 2, 6). Where in Genesis 3 do we read about such characteristics or behavior regarding Adam? In other words, where is the coherence of analogy?

In Genesis 3, Adam's transgression is never considered a defiant act. Instead So, he reacts to Eva's pleasure from the fruit and eats. There is no indication that he wanted to be. above the stars of God, lord of the divine council, or who was seen so magnificent at

point of considering divine. If this type of thought is lurking in your heart,
the reader is never informed. These details must be read in the text by those who, like
As observed above, they want these passages to describe a character in Genesis 3.
(Adam), but not another (the serpent).

WHAT HAPPENS TO SATAN?

Most readers will likely assume that everything discussed in this chapter is about
Satan. That would be incorrect... and correct. In fact, I avoided using the term until this point,
briefly mentioning at the beginning to observe that Revelation 12:9 equals
snake to the devil and Satan. Those who are familiar with my previous work,
The Unseen Realm, you will know why. The Hebrew word shā ṭan, commonly transformed
The personal name 'Satan' is actually not like that: this Hebrew term is not a name.
own personnel and therefore does not point to the specific figure we know from the New
Testament like Satan.

The reason why this is really the case is straightforward, as it is based on the grammar of
Biblical Hebrew. In biblical Hebrew, the definite article (the word 'the') is a single letter (heh);
The definite article, as its name suggests, makes a common noun ('man')
more specific - more defined ('the man'). English places the definite article before the
noun to be defined. Hebrew works in the same way, although it links.
directly the definite article to a noun (letter h + noun = 'the [noun]'. The
Hebrew is also like English in the sense that, as a rule, it does not tolerate the article
defined precedes a proper name. For example, I am not "the Mike". We do not call ourselves
by the name with the word 'the' before our name. By the rule of Hebrew grammar, a
A noun preceded by a definite article is not a proper noun.
The Hebrew term śāṭān occurs twenty-seven times in the Hebrew Bible, ten of which are without the
definite article.

the (ha-) + śā ān (17 ṭ instances	**śā ṭin one definite article (10 instances)**
Zechariah 3: 1, 2 (twice) (twice), 8, 9, 12 (twice); 2: 1, 2 1 Kings 5:18; (twice), 3, 4, 6, 7 109: 6	Nm 22:22, 32; 1 Sm 29: 4; 2 Sam 19:23; 11,14,23,25; 1 Chronicles 21: 1; Psalms

Without exception, all translations of śāṭān as 'Satan' in the English translations of Job.
1–2 and Zechariah 3 have the definite article. The term, therefore, should not be translated as a
appropriate personal names in these passages - passages that English readers assume
are critically important for a doctrine of the original rebel from Eden (Satan). This
it would mean that we do not have the serpent (or 'devil', in the language of the New Testament) in
Job 1–2 and Zechariah 3.

the correct translation of **one of the famous scenes is "the adversary" or "the accuser". These**
options are based on use in context - both with respect to humans, who are in

view when the word is used, regarding divine beings. For example, in Psalm 109:
6–7, we read:

6Points an ungodly man against him;
let an accuser (śāṭān) stand at your right.
When he is judged, let him be found guilty; may his prayer be considered sin!

Goldingay observes that the accusers (cf. vv. 1-5) are "defending their case before the
"heavenly tribunal" and that "they request the appointment of someone to support the accused as
accuser or prosecutor (the satan; cf. the heavenly accuser in Zechariah 3) " . Like others
commentators, he sees your request as wicked, asking 'for an unfaithful person, someone
as they (cf. v. 2) ... They might have wished for justice to be done, but they have a
distorted view of what this would mean. Goldingay's reference to Zechariah 3 is worthy of
note, since that famous passage shows osā **accusing Joshua, the high priest**
priest of Israel.

Passages like these, along with Job 1-2, have led some scholars to see osā. **how**
a member of the celestial court with a role similar to that of a public prosecutor.
wait for you **He answers your question about Job's character. He assumes that the**
The satan has something to report. There are no indications that this task or the obedience of the satan is
perverse or out of place in a meeting of the divine council. Relate that yes, but it is in this
the point that Satan challenges God's assessment of Job (and therefore God's omniscience
or its veracity), leading to the events of the rest of the book. God's character must be
validated.

Consequently, the translations that transform śātān with a definite article into names
proper names like "Satan" violate Hebrew grammar and, therefore, the meaning
intended from these passages. The only passages that can speak of a figure
Satan's personalized ones would be those ten in which Satan lacks the definite article. I say
"can" because the absence of the definite article does not require that the noun be a name
own. It could very well be (and I will argue, it is) "an opponent". Everyone, except three
They, however, have a human being in mind (that is, a human opponent).

The exceptions are Numbers 22:22, 32 and 1 Chronicles 21:1. The references śāṭān in the book of
Numbers are both for the angel of the Lord (Yahweh) and are part of the story of Balaam and his
female donkey

But the anger of God waskindled because he went, and the angel of the LORD stood in the way
like your adversary [Satan]. Now he [Balaam] was riding on the donkey and his two
the servants were with him. (Num 22:22)

And the angel of the Lord said to him, 'Why have you beaten your donkey three times? Look, I
I came to oppose you [lit., "I came as a śāṭān"] because your way is
perverse before me. ” (Num 22:32)

Obviously, the angel of the Lord is not the rebel of Eden, the 'Satan' of later Judaism.
and of the New Testament. This leaves us with 1 Chronicles 21:1 as a possible reference

to Satan, the devil. 1 Chronicles 21 is the infamous passage where "Satan" provokes David to to conduct a census that leads to God's judgment and the loss of many Israelites' lives.

Some scholars propose that this single reference indeed points to Satan. a difficult position to defend. The incident is recorded elsewhere in the Bible. Hebrew, in 2 Samuel 24. In this account, it is Yahweh Himself who provokes David. Yahweh Is it Satan?

Scholars have struggled to understand the incident in light of the two accounts and have discovered incredibly creative ways to have both Yahweh and Satan behind the same provocation. I would suggest that the solution is not complicated if 1 Chronicles 21:1 is interpreted in light of Numbers 22:22, 32, the only other instance where we have śāṭān without the Article used to describe a divine being. The broader context validates this approach. We start with the parallel passages:

1 Crônicas 21:1-2	2 Samuel 24:1-2
1 Chronicles 21:1. Then Satan, the Enemy, rose up against Israel and induced David to carry out a census of the entire population under the reign of the king. 2. And David he ordered Joab and the others army commanders of the king: "Go, tell the army all the people in Israel from Beersheba to Yes, and bring me the number so that I find out how many there are in total!	Then, once again The Lord became angry with Israel and incited David. to punish the people by ordering: "Go now and do the complete count of the people of Israel and of Judah!" 2. And the king added to Joab, my commander who was with I traveled therefore through all the tribes of Israel, from Dan to Beersheba, and do it census of the entire population, in order to as far as I know exactly how many we are!

Who incited David - Satan or Yahweh (the Lord)? The resolution of this apparent contradiction is surprisingly straightforward. In Numbers 22:22, 32, it is the angel of Yahweh who stood in the way of Balaam and his donkey. This angel served as an "adversary" for Yahweh (Satan) to oppose Balaam. The angel was indeed a designated adversary. for God. Moreover, as I have detailed elsewhere, this particular angel was Yahweh in human form.

Then a adversary rose up against Israel ..." This adversary is later identified as the angel of Yahweh in both accounts (1 Chr 21:14-15; 2 Sam 24:15-16) If, as evident in other accounts of the Old Testament, Yahweh and his angel were identified as one with the or your distinct identities have been blurred (for example, Gen 48: 15-16; Exodus 3) [cf. Js 5: 13-15]; Judges 6), then there is no contradiction between the passages. The angel and Yahweh can be co-identified. The answer to the question of who incited David is "Yahweh" in both accounts.

IMPLICATIONS

What did we learn about the original divine rebel? Although the ancient Israelites did not they used the Hebrew term śāṭān for the nāḥāš in Genesis 3, it is clear that he was a adverse figure in the flow of biblical history - an entity hostile to the purposes of God. Your rebellion resulted in the loss of humanity's eternal life with its Creator in the abode. divine. It is clear that Yahweh warned Adam and Eve about this consequence, but even Your warning reflected your love for your creatures. God never told Eve that if they if they disobeyed his order, he would kill them. Instead, he simply said: "You they will certainly die." Divorced from the source of life, from the very presence of God, their the expulsion from Eden guaranteed this circumstance.

Then David said to Joab and the commanders of the army, 'Go, count Israel, from Go to Dã, and bring me a report, so that I may know its number." they said: Go, count Israel and Judah. with him: "Go through all the tribes of Israel, from Dan to Beersheba, and count the people, so that I know the number of the people.

Fortunately, the story did not end there. God promised redemption for Adam, Eve, and their descendants, and thus the history of the story of salvation began with the shame of failure of humanity - a failure precipitated by a guardian of the divine throne who he wished to govern rather than be governed.

For being the first divine rebel, the villain of Eden would come to be seen as 'the god' of this world" (2 Cor 4: 4). This Pauline phrase is both a theological affirmation and a wordplay. In all three passages we examined (Is 14: 12-15; Ez 28: 11-19; Gn 3), the original supernatural rebel was "thrown" to the earth, expelled from the condition of member of the divine council. As discussed in detail in The Invisible Kingdom, the term Hebrew for "earth" (ʾereṣ) is also a term for the realm of the dead.

The "ground" on which this superb divine being is cast and where it is dishonored is also that of interest. The Hebrew word translated as "foundation" is ʾerets. It is a common term. for the land beneath our feet. But it is also a word used to refer to the underworld, the kingdom of the dead (for example, Jonah 2:6), where ancient warrior kings they await their companions in death (Ezekiel 32:21, 24-30, 32; Isaiah 14:9).

Adam, of course, was already on earth, so he could not be sentenced there. And he did not it ended in the underworld. However, this is the kind of language we would expect if the the objective was the expulsion of a celestial being from the divine council.

In biblical cosmology, the underworld (as the name suggests) is within or beneath the earth. Consequently, it is part of the land. The rebel's sentence makes sense in this light - he was immersed both in the earth and beneath the earth. The serpent is associated with the kingdom of dead because that is where she was sent. As we will see in the next chapter, the fact that that this kingdom was considered by the Israelites and, later, by the Jews as belonging to the Canaanite Baal, epithets and reasons attributed to Baal began to be applied to the lowered cherub of Eden. The Israelite lord of the underworld began to to resemble the Canaanite lord of the underworld.

Since the expulsion of humanity meant that death passed to all
humanity because of the sin of Adam (Rom 5:12), death and the serpent became
associated with each other in biblical thought. All the reasons for darkness, death,
disease and chaos that we discussed in the previous chapters would become part of this
, not because they are explained in Genesis 3 (they are not), but because
All conceptual paths lead to the realm of the dead.

What characterizes the profile of the first divine rebel? Hubris towards God, antipathy towards
humanity has dominion over the dark kingdom of the dead. All those who die
they will remain in their kingdom without the intervention of an even greater power. This perspective
the Old Testament is evident in later Jewish literature of the Second Temple, but,
As we will see in the next chapter, the profile undergoes a development in this material.

CHAPTER 4: SATAN IN SECOND TEMPLE JUDAISM

Regarding the original divine rebel of the Old Testament, this data led to two observations. First, given a proper understanding of Job 1-2 and Zechariah 3, there are relatively few passages outside of Genesis 3 that contribute to a profile of this supernatural villain. Secondly, despite the limited data, what the Ancient The testament speaks of the first deserter from God's celestial entourage clearly. The rebel. is consistently considered arrogant after a misguided attempt to exalt above God and the rest of God's council. He is a deceiver whose activities demonstrate hostility towards human images of God. His punishment the associates with death, separation from God, and dominion in the realm of the dead.

In this chapter, we will investigate the Jewish writings that followed the period of the Old Testament to understand how writers thought about this figure. We have already observed in our preview that we can expect continuity (the Jewish writers of the Second Temple they were not trying to replace the content of your content in the sacred Scriptures), but we will also find development. Let's discern two trajectories with regarding this development. First, there was a propensity to merge the history of divine rebel of Eden with other divine rebellions from the Old Testament. We still have Let's discuss these subsequent rebellions in detail, although we have already noted that they refer to the transgression of the children of God before the flood (Gen 6: 1-4) and to the corruption of the sons of God distributed to the nations in the judgment of Babel (Deut 32: 8-9; Ps 82). In in second place, some writers of the Second Temple felt quite free to to invent content to fill the gaps of the biblical episodes. The result was, for to say the least, a creative embellishment of the material from the Old Testament.

The reader should also realize that the writers of the Second Temple period neither they will always agree with the conflicts and embellishments observed above. Judaism of The Second Temple cannot be understood as a single, uniform religious perspective. more than modern Christianity is uniform. The main representations of the latter (Roman Catholicism, Protestantism, and Orthodoxy) and dozens of smaller denominations Ethnic orientation variations disagree on many aspects of doctrine and practice Christian. This was also the case with Second Temple Judaism, although the number of sects was much smaller than can be counted under the aegis of Christianity today. The authors of Second Temple took liberties with the terminology of the Old Testament and they connected data points about evil spirits in different ways.

SATAN OR SATANS?

The term **it provides a convenient entry point for our discussion. In your** essay on the demonologies of the Dead Sea Scrolls, Bennie Reynolds writes:

> It is well known that in the demonology of the New Testament there is a powerful chief demon named Satan .... As many studies have shown, the notion of Satan as a chief demon does not exist in the Hebrew Bible .... , we find more generic conceptions of an opponent or accuser, which in some cases works as an official or servant of the divinity

This observation is quite true, given the fact that, as we saw in the chapter previously, the Hebrew motto **tannunca is used for the serpent of the Eden. Osa come, let's** instead, a divine official tasked with reporting disobedience to God (Job 1–2).

During the period of the Second Temple, the role of the promoter of the figure of Job 1-2 changed in minds of some authors. the behavior of the**sa it could be (and was) analyzed as** opposition to God's evaluation of Job (effectively accusing God of wrongdoing). This confrontation the divine council would naturally contribute to the villain's later perceptions of Genesis 3 as a being that opposed the will of God.

The thought is not difficult to follow. It would take some time for the label 'opponent' (that is, the motto śāṭān) was applied to the serpent, but it would be. And it would remain. Although the rebel that Genesis 3 should not be considered a 'chief demon' in the Old Testament - even after other divine rebellions in biblical history produced more villains - it would be it is unjustified to conclude that the readers of the Old Testament would not have thought about the serpent as the arch enemy of God. The writers of the Second Temple certainly followed this line of thought. Reynolds' following comment presents us with the situation:

Did the Satan known in the New Testament enter the stage in Qumran? Several studies they showed that the answer is no ... What is found, however, is a transformation of 'satan' of an opponent in a category or species of demon.

As evidence that the Qumran texts are aware of a category of demon Called 'satan', Reynolds cites two scrolls: Levi 3:9 in Aramaic (= 4QLevib ar 1 17, or 4Q213a) and 11 Psalm XIX, 15 (= 11Q5). He translates the first as "no satan" have dominion over me," and the second is similar: "no satan or unclean spirit have dominion over me.

In both cases, the motto **the card of the definite article in the Hebrew text of** scrolls. Consequently, we can translate the word in both texts as "Satan" (proper name), "a satan" (as Reynolds does), or simply "a opponent." The second text (11 Psalms XIX, 15) more clearly suggests a being. supernatural, since satan is mentioned together with an evil spirit ('impure'). To contrary to Reynolds, who opts for 'a satan' here, other scholars interpret the Don't let Satan rule over me, nor an unclean spirit.
Reynolds assumes that both texts are evidence of a demonic category of " "satan's", but none of the texts demand such a verdict.

The Hebrew term śāṭān occurs six other times in the Dead Sea Scrolls, all the which require the definite article. These cases, with translation, are as follows:

every adversary of holiness
“every destructive and murderous adversary” (1QHa col. XXII middle, line 2)
“all adversary and destroyer” (1QHa col. XXIV middle, line 2)
there was no enemy nor evil
there was no opponent
Do not let an adversary rule over me, nor an evil spirit.
line 16 [= 11QPsalmsb])

An examination of each of these texts, mostly fragmentary, reveals that 11QPsalmsa is the only instance where the context supports the view of an adversary. supernatural. This text allows for a translation that creates a demonic category of satan
do not let Satan rule over me, nor a
evil spirit"). Given the flexibility of translation and the scarcity of data, it is premature to conclude that a category of "satans" existed in Qumran.

There is no doubt, however, that several "satans" were part of the demonology of others. Jewish texts from the Second Temple. The main example is 1 Enoch. At one point in its heavenly journey, Enoch describes having seen millions of supernatural beings before the "Lord of Spirits" (1 Enoch 40:1). Enoch hears a series of four angelic voices, the fourth of which attracts our interest:

> And I heard the fourth voice driving away the satans and prohibiting them from coming before the Lord of Spirits to accuse those who dwell on the earth. (1 En 40: 7)

Nowhere does the Old Testament claim multiple satans, but this verse does not... it only does so, but seems to imagine multiple divine beings performing the task of the Satan is evident in Job 1–2. If that is the case, they would not be evil. Still, it is curious that the fourth angelic voice - the archangel Fanuel (1 En 40: 9) - seeks to prevent his access to God.

The name Fanuel (pnwʾl) is a play on Peniel (pnyʾl) from Genesis 32:30, the name of place where Jacob wrestled with the 'man' who was actually an angel (Hosea 12: 3-4). The name of the biblical place means "face of God" (pānıṁ̂+ʾēl), while penûʾēl (Phanuel) combines the verb pānāh ("to turn", literally or metaphorically in repentance) + ʾēl. Nickelsburg Notice that the result "often describes turning to other gods, but can means turning to God". It is for this reason that Fanuel can be interpreted as someone 'posted about the regret and hope of the heirs of eternal life (v. 9).' Fanuel then has the task of preventing the satans because their accusation is false or ineffective. Regarding the faithful believers. The satans of 1 Enoch 40:7, therefore, would not be loyal servants. of God.

These enemy satans reappear later in 1 Enoch - along with their leader, who it is also called Satan. To process this strange circumstance, we need consider several passages in 1 Enoch together.

In 1 Enoch 53, Enoch is shown 'angels of pestilence cooperating and preparing all the chains of Satan" (1 Enoch 53: 3). The meaning of "Satan's chains" is not completely clear. Enoch asks in the next verse: "For whom are they" preparing these chains?" The answer comes immediately: "By the kings and potentates from this land, that they may be destroyed by them" (1 En 53: 4-5). Consequently, "Satan's chains" do not mean "chains for Satan". Nickelsburg and VanderKam they believe that the idea is in harmony with other passages in 1 Enoch that have punishing angels executing God's wrath:

Angels of punishment ... prepare the places of punishment for kings and the powerful (53:3) and the rebel angels (54: 3 read in light of 56: 1-4), and they lead the kings and the powerful to its destruction (62:11; 63:1, 11; see also 41:2, of 'the sinners').

When God wishes to initiate the events of the eschaton, it is the angels that incite the kings to war that will lead you to destruction (56: 5-8; cf. 10: 9 of the giants).

This approach is consistent with the passages from the Old and New Testaments that have angels carrying out God's judgment, apocalyptic or not, where people who those who choose to follow Satan ultimately share their own final destiny. This idea has possible correlation in the New Testament (1 Cor 5: 5; 2 Cor 12: 7). "Chains of Satan" Indeed, it would express the idea of a deserved fate caused by being foolish enough. to choose your path instead of God. The conversation continues in 1 Enoch 54, with Enoch narrating:

1 Then I looked and turned to another face of the earth and saw there a deep valley burning with fire. 2 And they were bringing kings and powerful men and throwing them into this deep valley. my eyes saw there your chains as they transformed them into iron shackles of huge weight. 4 And I asked the angel of peace, who was with me, saying: "For whom are are these prison chains being prepared?" 5 And he said to me: "These are being prepared for the armies of Azazel, so that they may take them and cast them into the abyss of complete condemnation and, as the Lord of Spirits commanded, they will cover your jaws with rocky stones. 6 Then Michael, Raphael, Gabriel and the very Fanuel will be seized on that great day of judgment and thrown into the furnace (of fire) what is burning on that day, so that the Lord of Spirits can take vengeance on them because of their oppressive acts that they carried out as messengers of Satan, leading to the downfall of those who dwell on the earth.

The text of verse 3 needs some explanation. 'His chains' cannot refer to to the previous currents of the 'kings and potentates' of the previous chapter (1 En 53: 3-5), since the chains of 1 Enoch 54: 3-4 are still being made. In chapter 54, the 'kings and "potentates" are receiving what they deserve, being cast into a "deep valley" burning with fire, as 1 Enoch 53: 3-5 prefigured. The punishment of the "armies of" Azazel" is still in the future - the "great day of eschatological judgment." The armies of Azazel will be seized by the same four archangels from 1 Enoch 40, one of whom was in charge of preventing these accusers from having access to God (1 Enoch 40: 7).

Azazel / Azazel / Asael

The mention of Azaz'el (also written 'Asael' in 1 Enoch) and the characterization of his supernatural armies as "messengers of Satan" are important items. A the juxtaposition of these elements means that Azaz'el and his armies are under command of Satan or that Azazel and Satan must be identified with one another. Along with the Most other scholars of 1 Enoch, Nickelsburg and VanderKam prefer the latter: 'The' The current context seems to identify Satan with Azazel. Perhaps the title reflects this. development of the identity of 'satan' as the tempter and chief demon by excellence, as is testified, for example, in the New Testament.

Readers will remember the name Azazel (=ʿăzāʾzēl) from our previous discussion in Chapter 1. The goat sent into the wilderness on the Day of Atonement was 'for Azazel' (Lv 16: 8, 10, 26). That the desert was associated with 'goat demons' became clear in Leviticus 17:7, where the Israelites who wandered in the desert were informed: "Therefore, they will do no more sacrifices, your sacrifices and demons (śĕʿîrîmˆ). "The desert was perceived as the place of chaos and the world of the dead in the cosmic geography of Israel.

The passages in consideration here from 1 Enoch transform Azazel from a proper name associated with sacrifices in profane soil for sinister entities (the 'goat demons' of Lv 7:17) for the leader of the supernatural forces of evil. Pinker notes that 'only in' pseudepigrapha literature ... Azazel appears as a developed demonic being, and the rite the scapegoat is seen as a symbol of demonic expulsion and eschatological victory about the demonic forces.

How do we explain these innovations? There are two obvious questions. First, how is it that Azazel from Leviticus 16 can be perceived as a figure of Satan?
complete is not possible through the data. However, the overall coherence of such thought is discernible.

Remember chapter 1 where Tawil's detailed research on Azazel showed that the name may have been seen in demonic terms by the Israelites based on thought Mesopotamian about demons and their house in the desert. It also shows that the language Leviticus 16 had clear points of correlation with elements of Mesopotamian rituals. against demons. In this regard, it is interesting to note how the punishment of Azazel is described. In 1 Enoch 10:4-6:

> The Lord said to Raphael: 'Bind the hands and feet of Azazel and cast him into the darkness!' And he made a hole in the desert that was in Dudael and threw it there; he threw it on top. removed rough and sharp stones. And he covered his face so as not to see the light; and so that he could to be cast into the fire on the great day of judgment.

Azazel, the figure of Satan from 1 Enoch, is then sentenced to the deep recesses of earth, thrown into that hole along the path of the desert hole, covered by rocks rough and jagged to block the light. Although the exact location of Dudael is Unknown, 1 Enoch 19:1 makes it clear that 'goat demons' and a desolate place are in view, linking the name of the place with Deuteronomy 32:17 and Leviticus 17:7:

> And Uriel said to me: "There are the angels who mingled with the women. And their spirits having taken on many forms - they bring destruction upon men and mislead them to sacrifice themselves to demons as to gods until the day of the great judgment, in which will be judged with purpose.

First Enoch is centuries before the rabbinic material. It is significant, then, that Targum Pseudo-Jonathan sent the goat "to Azazel" in Leviticus "to die in a place rocky and rough that is in the desert of Soq, which is Beth Haduri (Lv 16:10, 21), a place name that Nickelsburg suggests may have come from the Greek word for 'sharp' In other words, the rabbinic material sent the goat to Azazel to be sent. to a place that sounds like Dudaʾel and whose place name describes the location of

rough and jagged rocks. Readers have undoubtedly noticed that the image and the language they are similar to the Sheol of the Old Testament and to the New Testament idea of Satan being cast into the lake of fire at the end of days (Rev 20:10)

AZAZ'EL (SATAN) AS LEADER OF THE WATCHERS IN GENESIS 6?

The second question that deserves consideration: How could Azazel be connected to the Vigilantes like their leader? Readers familiar with the narration of 1 Enoch of Episode of Genesis 6:1-4, in which the sons of God violate the boundary between heaven and earth cohabiting with women, they will know that Azazel has been appointed as the leader of the transgressors, the Watchers (1 En 8: 1; 9: 1–6; 10: 1–4). This pre-blood episode is mentioned in 1 Enoch 65, where Noah despairs over the situation. Humanity will be judged because he acquired the hidden knowledge of the fallen angels - the "satans" (v. 6):

In those days, Noah saw the earth, that it had become deformed and that its destruction
he was nearby. 2 And (Noah) took off from there and went to the ends of the earth. And he cried out to his grandfather, Enoch, and said to him, three times, with a bitter voice: "Listen to me! Hear me! Me
Listen!
Earth is struggling this way and being shaken; perhaps I will perish with it.
impact. " 4 At that moment, a tremendous turbulence occurred over the earth; and a
the voice of heaven was heard, and I fell with my face to the ground. 5 Then Enoch, my grandfather, came and stood
beside me, saying: 'Why did you cry so sorrowfully and with bitter tears?'
6 "An order has been issued from the Lord's court against those who dwell on the earth, that their
the condemnation came because they acquired knowledge of all the secrets of
angels, all the oppressive acts of Satan, as well as all his powers
hidden, all the powers of those who practice witchcraft, all the powers (of those who
mix) many colors, all the powers of those who create blended images.

This passage has the Watchers, the "armies of Azazel," under the dominion of Satan (or Behold, Azazel) and also labels them as satans. First Enoch 69: 5-6 follows this same trajectory. The chapter lists the rebellious fallen angels from the 1 Enoch version of Genesis 6: 1-4. The description of one in particular (v. 6) is noteworthy for our discussion:

1 After this trial, they must scare them and make them scream because they showed
this (knowledge of secret things) for those who dwell on the earth. 2 Now, behold
that I am citing the names of those angels! These are their names: The first of them is
Semyaz, the second Aristaqis, the third Armen, the fourth Kokba'el, the fifth Tur'el, the sixth
Rumyal, the seventh Danyul, the eighth Neqa'el, the ninth Baraqel, the tenth Azaz'el, the tenth
first Armaros, the twelfth Betryal, the thirteenth Basas'el, the fourteenth
Hanan'el, the fifteenth Tur'el, the sixteenth Sipwese'el, (the seventeenth Yeter'el), the
eighteenth Tuma'el, the nineteenth Tur'el, the twentieth Rum'el and the twenty-first
Azaz'el. 3 These are the chiefs of their angels, their names, their centurions, their chiefs.
above fifty and their leaders above ten. 4 The name of the first is Yeqon; he is
he who deceived all the sons of the angels, brought them to earth and corrupted them through the daughters
of the people. 5 The second was called Asb'el; he is the one who gave to the children of the saints
angels a bad advice and deceived them to contaminate their bodies through the daughters

of the people. 6 The third was called Gaderel; this is the one who showed to the children of all the blows of death, that deceived Eve, that showed the children of the people (how make) the instruments of death (such as) the shield, the breastplate, and the sword for war, and all (the other) instruments of death for the children of the people.

After the offending sons of God are listed (the group previously called satanas in 1 Enoch 65:6), one of them (v. 6) is more specifically identified as the being divine who deceived Eve. The effect is shocking, to say the least. Previously (1 En 54: 4–6) Azazel was identified as (uppercase) Satan, the supreme evil authority. The reader a modern person familiar with the Old Testament would presume that Azazel was being equated with the serpent of Eden. But in this chapter, Azaz'el is relegated to the tenth angel. list, and a different angel / satan is credited with deceiving Eve.

As a preliminary summary, the Old and New Testaments diverge from the thought of 1 Enoch 65 and 69 in several aspects. As we saw before, the Old Testament does not refer to to no evil spirit like a satan. The New Testament does not witness a multiplicity of satans. He knows one satan, to whom is directed the proper name of Satan.
the other divine rebels and powers of darkness. He has a kingdom, an army of angels and governs this world (Mt 25:41; John 12:31; 2 Cor 4: 4; Rev 12: 7-9; 20: 7-9). These details are not present in the Old Testament, but are consistent with the statements in 1 Enoch is, as we will see, in other Jewish texts of the Second Temple. In addition, 1 Enoch describes a fiery judgment at the end of times for the unjust, Azazel. (Satan) and the armies of Azazel (Satan). None of these ideas can be found. in the Old Testament, but all of them echo the theology of the New Testament about 'the "devil and his angels" (Mt 25:41) and the day of the lake of fire of judgment (Rev 20:10-15).

THE LEADER OF EVIL SPIRITS BY OTHER NAMES

As other texts from the Second Temple period speak of a leader of the spirits. malignant? How did they use the term 'Satan'? What relationship did this figure have with others? divine rebels? Unsurprisingly, in the works of the Second Temple they align in points with 1 Enoch, but also distances itself from the thought of its author.

One of these literary works is the pseudepigrapha book of Jubilees. Its tenth chapter is an instructive example. Jubilees 10 is defined after the flood. At this point, Noah had already many grandchildren. Their parents, the children of Noah, report to the elderly patriarch that their grandchildren are being targets of the demons that emerged after the flood. Noah prays:

[Oh Lord] you know what your Watchers, the parents of these spirits, did in my days and also these spirits that are alive. Close them and take them to the place of judgment. And do not let them cause corruption among the children of your servant, O my God, because they are cruel and were created to destroy. 6 And do not let them rule over the spirits of alive, because only you know your judgment, and do not let them have power over the children of the righteous from now on and forever.

God responds by instructing the archangels to bind the evil spirits, but it is then approached by his lord with a request:

And our Lord God spoke to us [the archangels] so that we can bind all
they. 7, 8 And the chief of the spirits, Mastema, came and he said: "O Lord, Creator, let some of them before me and let them obey my voice. And let them do everything that I tell them, because if some of them are not left for me, I will not be able to exercise the authority of my will among the children of men, for they are (destined) to to corrupt and mislead before my judgment because the evil of the children of men is great. "9 And he said: "Let one tenth of them stand before him, but let nine parts descend to the place of judgment." 10 And he told one of us to teach Noah all the care, because he knew that they would not walk in righteousness and would not strive for righteousness. And we acted according to all your words. All the wicked, who were cruel, we tied up in the place of judgment, but we left a tenth of them behind so that they may be submitted to Satan on earth. 12 And the healing of all their diseases along with the his seductions, we told Noah so that he could heal through the herbs of the earth. 13 And Noah wrote everything in a book just as we taught him according to all kinds of cure. And the evil spirits were prevented from following the sons of Noah.

In Jubilees 10: 11–13, we learn that nine tenths of the sinful Watchers were imprisoned in the abyss for their crimes, but one tenth was allowed to remain on earth "so that they could be subjected to Satan." It is the "Satan" mentioned in verse 11 by the archangel (who is the speaker from v. 10 onwards) the "chief of the spirits" called "Mastema"? It seems so, since this chief assumed jurisdiction in his request (vv. 7–8) and there is no indication that the archangels altered the agreement.

What is Mastema? In 1 Enoch, Satan and Azazel are identified one with the other in certain passages, but the name "Azaz'el" does not appear in Jubilees. Instead, the name "Mastema" is used for Satan, and Mastema is never portrayed as being under the authority of a higher figure of evil. As VanderKam observes, Mastema appears the Dead Sea Scrolls:

[Your] full title is now certified in Hebrew as śar-ham-maśṭmâ (for example, 4Q225 2.2.13 .... the Prince of Mastema .... [The] word 'mastemah' is a noun that apparently emerged as a name or title at a later time. It is found twice in the Hebrew Bible (Hosea 9: 7-8), where it means 'animosity, hostility'. A the phrase 'the Prince of Mastema' in Jubilees clearly designates an individual who carries this title, while Mastema alone seems to have become a name. In Jub. 10.11, the The context implies that he is identified with Satan. It seems that he is the counterpart of the angel. of the presence.

The identification of Mastema with Satan (or the use of these two terms for the same one) The cosmic figure seems to be motivated by two factors. First, émâé is a noun that derive from the verbs ṛṭn, which means 'to be in enmity with, to be hostile towards'. This verb it is linguistically related to śṭn (that is, śāṭān; "accuser, adversary") - "In the OT, the roots ṡnform that 'hostile to', and the name [inactive] is shayṭān 'opponent' and shīṭnā 'hostility .... to The secondary form śṭm produces the qal [verbal form] and the noun maśṭēmâ' hostility. Secondly, some writers of the Second Temple seem to be motivated by

supposition that divine hostility should be considered bad. The author of Jubilees alters several episodes from the Old Testament to make Mastema the instigator instead of Yahweh, thus creating a more pronounced cosmic duality than that found in the Old Testament.

Returning to Jubilees 10, before God approved this idea, he commanded one of the archangels with the task of punishing the Watchers to "teach Noah all his healing because he knew that they [the Watchers who remained on earth] would not walk uprightly and would not they would strive for righteousness" (Jub 10:10). This is followed by the statement: "Noah wrote everything in a book, just as we teach it according to all kinds of healing. And the spirits malicious were prevented from following the children of Noah.

The passage is strange both in terms of Mastema's request and the acquiescence of God to him. A casual reading may conclude that Mastema needs help to misleading people and God allows it, perhaps reflecting a predestinarian notion of hardline like that which dominated the sect in Qumran, which believed that the humanity was destined to follow one of two "spirits" (good or bad influences) supernatural). This is only part of the picture, however. The remaining tenth of the demons are considered a means to judge and test humanity

In the Jubilees, the spirits of the children of the Watchers cause sin, shedding of blood, pollution, disease and hunger after the flood (especially Jub 11: 2-6). It becomes explicit, however, they do so as part of God's plan. During Noah's life, the demons are reduced in number and subordinated to Mastema to help him in his task divinely appointed to destroy and deceive the wicked (10: 8–9). So that the reader does not imagine Mastema and his hosts as the dark side of a cosmic dualism and/or as forces of evil in active conflict with God, Jubilees emphasizes that their existence on earth is the result of God's recognition of humanity's chronic evil (10:8-9).

Demons can cause suffering, but the reader is sure that their actions are part of an infallibly just system of divine justice (cf. Jub 5: 13-14).
Interestingly, as was the case with 1 Enoch - where Azazel, the leader of the demons, was not the deceiver of Eve - then in Jubilees Mastema is nowhere identified as the serpent, the original rebel of Genesis 3. The story of the fall of the Jubilees (Jubilee 3: 17-31) contains the serpent, but the names 'Satan' and 'Mastema' do not appear in his. narrative. Both books, therefore, know a figure, sometimes called a "Satan", who is the lord over the demons (both the offensive Watchers before the flood) or their spiritual children after the flood), but they do not really associate this figure with the snake.

The leader of the forces of darkness had other names in the literature of the Second Temple. More more common than Mastema and Satan is Belial (Heb. Bĕliyyaʿal), a term that in Hebrew means 'wickedness'. Although Belial does not appear as a proper name for Satan in The Old Testament is frequently used in pseudo-epigraphic literature and in Dead Sea Scrolls. It appears only once in the New Testament as a name. for the devil (2 Cor 6:15) Some references from the Old Testament to bĕliyyaʿal, although do not be a proper name for evil personified, still have mythological implications of

intimate associations with Sheol and death, especially in passages like Psalm 18: 4-5 and Psalm 41: 8.47

Belial (or Beliar) is the most common name or title for the prince of darkness in Dead Sea Scrolls and the Pseudepigrapha. Its characterization as king of the hordes demonic is unequivocal:

Belial is called the angel of wickedness, the ruler of this world (Mart. Is. 2: 4; 4: 2). He is the chief of the demonic powers (Mart. Is. 1: 8). In a dualistic manner, his law and will are described as contrary to the law and to the will of the Lord (T. Naph. 2: 6, 3: 1). Their the path is that of darkness in opposition to light (T. Levi 19: 1; cf. T. Jos. 20: 2). The angels of Belial is placed against the angels of the Lord (T. Ash. 6: 4). He is the master of spirits. of error (T. Jud. 25: 3; T. Zeb. 9: 8; T. Levi 3: 3; cf. the spirit of truth and the spirit of error) in T. Jud. 20: 1) .... He is called the angel of enmity (CD 16: 5; 1QM 13:11), which is the prince of the kingdom of wickedness (1QM 17: 5-6). He leads the forces of darkness, often calls of 'army / troops or sort of Belial', against the Sons of Light or 'sort of "God" (1QM 1: 1, 13; 11: 8; 15: 3; 1QS 2: 2, 5). "All the spirits of their kind, the angels from destruction, walk according to the precepts of darkness, and for them is their desire all together" (1QM 13:12) .... The reign or dominion of Belial (mmšlt blyʿl) occurs with frequency in the Qumran material (for example, 1QM 14:9; 18:1; 1QS 1:18, 24; 2:19; 3: 21–22; CD 12: 2). It was believed that the present time was under its control (cf. 1QS 2,19 "year after year, as long as the reign of Belial lasts".

Nitzan's work on Belial in the Dead Sea Scrolls reveals the connection of Belial with Mastema. In the Manuscript of the War, Belial is found alongside Mastema:

> You created Belial for the pit,
> the angel Mastemah (= the angel of enmity);
> your [domain] is darkness,
> your counsel is for evil and wickedness.
> All the spirits of your lot, angels of destruction
> go in the laws of darkness,
> towards them goes your only desire. (1QM XIII, 10-12)

Cursed be Belial in his malicious plan [maśṭēmâ]" (1QM XIII, 4). Belial is also known as Melchirresha. ("king of ʿ "evil") in some Dead Sea Scrolls (4QAmram [= 4Q544] 2.3; 4Q280 2.2). Nitzan observes that the name is connected to the curses of Belial and his fate (that is, its followers). The name is considered by scholars as a counterpart deliberate of Melchizedek, who appears in the Qumran texts as the leader of the forces of good. As Hamilton observes, "In the end, [Beliar] will be chained by the Holy Spirit of God (T. Levi 18:12), is cast into the consuming fire (T. Jud. 25:3).

SERPENT, DECEIVER AND TEMPTOR

Several facts about Satan in Second Temple Judaism are apparent at this point.
Several texts have an arch enemy of God in the form of a leader of evil spirits.
This figure is called "Satan" (among other names or titles). Certain texts link
this figure to the rebellious Watchers (sons of God) of the infamy of Genesis 6, instead of the
deceptive serpent of Eden. These characteristics did not sound strange to anyone
familiar with the New Testament.

However, they are absent in the Old Testament. There is no passage from
Old Testament that suggests that Satan was the leader of other divine rebels.

One might wonder, then, why the writers of the Second Temple period
they would make such connections. The answer is not that they simply invent content. These
data points have abstract, though not textual, relationships with each other in the Old
Testament. It is possible to discover how the writers of the Second Temple period
they could have gathered these points.

It is not absurd to read Genesis 3 and conclude that God has an ancient cosmic enemy that had
more intentions regarding God's authority and human destiny. The only way to
avoiding this conclusion would be to assume that God had no qualms about deceiving Eve
by the serpent and that the deception did no harm. Both propositions are obviously false.
Consequently, to see the serpent as a divine enemy hostile to God's intentions
for humanity it is a coherent conclusion.

For this conclusion, another can consistently result. Despite the fact that the Old
The testament does not identify the serpent as such. **ah the confrontation between osah And Job 1–2**
God was an adversary, not a high school friend. This means that the **Job 1-2 can be perceived**
as an enemy of God. This conclusion can be found in Genesis 3 (and the material of
According to the Second Temple, it tells us that yes).

An abstract third trajectory concerns death and the realm of the dead. The serpent was
associated with death because the expulsion from Eden meant the loss of immortality and because
The divine rebel was released into the underground world - Sheol, the abyss. Given that literature
Judaica of the Second Temple sent the Watchers to the abyss for their transgression, they
they also became conceptually connected to the realm of the dead.

Consequently, the profile of Satan that is found in the literature of the period of
Second Temple is understandable. The measure of coherence that the portrait sustains is not.
harmed by the creation of hierarchical relationships among these figures, in which the rebel
I emerge as the leader of the subsequent rebels.
Although the abstract paths taken by Jewish writers of the Second Temple
they are discernible, it is fair to ask if these writers speak of the serpent and, in case
affirmative, in what ways. The serpent is indeed present in this material in ways
that contribute to the conceptual matrix of Jewish thought of the Second Temple about
Satan

The literature of the Second Temple confirms the story of Genesis 3. For example, its
the recounting in Jubilees 3 follows the Old Testament very closely. The account in us
Sibylline Oracles (1:55) has the serpent as 'the cause of deception'. In the Wisdom of
In Solomon (Wis), readers learn that 'through the envy of the devil death entered the world, and
"those who belong to his kingdom experience it" (Sb 2:24). Brown states the implication.
direct from the passage: "The Wisdom of Solomon implies that the devil was responsible for
introduction of evil in the world. ” Sacchi observes:

Even though in the book of Wisdom the serpent is never named, the assertion that
God did not create death (1:14) and that it only entered the world through the work of the devil (2:24) only
can be explained by the thought of a reference to the story of Eden and the
disobedience of Adam.

In the Book of Wisdom, the devil remains only as the cause of death, which is the evil by
excellence. It is no surprise, then, that some Dead Sea Scrolls
they associate the serpent with Sheol:

When the depths boil over the springs of water, they rush to
form huge waves, and bursts of water, with a resounding sound. And when they
they advance, Sh [eo] l [e A] bad [don] open; [al] l the arrows of the pit make their voice heard
as they descend into the abyss; and the doors of [Sheol] open [for all] the works of
serpent. (1QHa XI, 15b-17)

The parchment continues with the thought that there are other spirits in the world.
subterranean: "And the gates of the pit close upon the one who waits for injustice, and rays
eternal over all the spirits of the serpent" (1QHa XI, 18).58 "Spirits of the serpent
they can be interpreted as spirits in the service of the serpent. Another text (frag. 15
4Q525) associates the serpents with darkness, the 'flames of death' and 'flames of sulfur'.
Andersen observes: "

In Qumran, the souls of the righteous after death live with God 'like angels', while the
the souls of the wicked will join the spirits of Belial (1QS 4: 6–8, 11–13; 1QM 12:
1 – 7). ”

The 'spirits of Belial' are the deceased wicked humans, other evil spirits, or both.
This type of language attracts the original Edenic rebel and their punishment for speech.
dark powers in the Second Temple. It is reasonable to ask how it is consistent to exclude
Genesis 3 when considering the meaning of such phrases and images. Furthermore, the fact that
these texts preceding the New Testament should not be forgotten.

In his statement above, Andersen does not mention the texts under consideration that link the kingdom
of the dead with the (s) serpent (s) - but he could have done this to support his point. In
In the Old Testament, the realm of the dead is not only described with images of fire, but
it is also a watery dwelling place (for example, Job 26: 5-6; 2: 6). 62 1QHa column XI continues
describing the kingdom of the dead as a place flooded by the 'floods of Belial' (line 29)
that "invade Abaddon" (line 32). Since Belial is clearly a figure of Satan, it is
easy to see how the writers of the Second Temple could have associated Belial with the
serpent. All the details of the New Testament association with the serpent, Satan and

the underworld and its other spirits can be found in these texts through their abstract relations.

Other data points can be included in this matrix of ideas that lead to the New Testament reflecting on 'the devil and his angels' (Mt 25:41). The use of the term 'devil' (diabolos) in Wisdom 2:24 is noteworthy in this regard. As deSilva observes, the
The data from this book has been widely debated.

[Your date] was placed anywhere between 220 BCE and 100 CE. The terminus a quo is defined by the use of the author's Greek translation of Isaiah, Job, and Proverbs, the first of which was probably available around 200 BC (Reider 1957: 14; Holmes 1913: 520).

The term of reference is defined by the evident use of the work by various authors of the New [Testament]. Will (Holmes 1913: 521; Reider 1957: 14). A date within the early period of Roman domination of Egypt, especially the beginning of the Roman Principate (or Empire), seems more likely. The Roman Principate began in 27 BC, so the Wisdom of Solomon is probably from before the New Testament era. But it is the commentary of deSilva on the use of the Septuagint translation of Job in this book which is the main point Important. In the LXX Job, diabolos ('devil') is used to translate śā**ṭ Job 1–2.**

The choice of translation makes sense. The term diabolos means 'slanderer'. As we discussed in a previous chapter, while the **Ánde Jóṭhad a legitimate role as a promoter in** divine counsel, he surpassed his limits by challenging God's assessment of Job - essentially slandering the integrity of God.

The ramifications must be apparent. We have already seen that Wisdom 2:24 uses diabolos to refer to the villain of Genesis 3 ('by the envy of the devil [diabolos] death entered the world, and the that belong to their kingdom experience it". The same author was well familiar with with the use of the same term by LXX Job. It is not irrational to think that the Jews literate people of the Second Temple period were familiar with this text together with the Qumran material that associated the same rebel from Genesis 3 with the place where the unjust go after death.

The pseudepigraphical work known as the Testaments of the Twelve Patriarchs, dated from the second century BC, refers to Satan as a personal evil spirit. Some of your references are neutral (Testament of Reuben 3:6), while others align with the identification of 1 Enoch of Satan as the leader of the evil spirits, particularly the Watchers (Testament of Dan 5: 6; 6: 1). This figure is apparently linked to the fall in Eden due to its mortal consequences for the humanity: "For among all men the spirit of hate operates through Satan, by "human fragility, leading to the death of men" (Testament of Gad 4: 7).65 The same the work also speaks of this villain as the devil (Testament of Naftali 8: 4, 6; Testament of Verse 3: 2). Texts from Qumran also speak of Belial in this way, an entity that governs the people ... tempting them to transgress the rules of the community.

Another Jewish book from the Second Temple period that could very well be earlier than The New Testament is Job's Testament. Scholars have dated this text at some

moment between the first century BC and the first century AD. Scholars noted that the doctrine of Satan found in this pseudepigraphal work is more developed than other texts of the Second Temple and have greater similarity with the presentation of the New Testament of Satan. The book refers to the 'devil' (Testament of Job 3:3) as the one that tempts and torments Job and his family. Sacchi's Notes:

> Here the devil, called by this name or by that of Satan, appears more as an opponent of humans than of God. He is the one "by whom human nature is deceived" (3.3), in the sense that he tries to deceive her. As a tempter, he has freedom of initiative and finds obstacles only in human consciousness; but if Satan wants to attack someone In a material way, he must seek God's permission (chap. 8).68
>
> The Testament of Job also speaks of the devil as 'Satan' (T. Job 3: 6; 7: 1; 16: 2; 20: 1; 22: 2; 23: 1-3; 27: 1, 6; 41: 5). It is Satan who deceives men (T. Job 3: He is 'the enemy' (T. Job 47:10; cf. 7:11).

SUMMARY

As I observed at the beginning of our overview of the period perspective of the Second Temple about Satan, we limit ourselves to works that, according to the best standards of erudition, lead to the New Testament and its own perspective. We saw that there is not a unique and unified presentation of Satan, the original divine rebel of Eden, in literature Judaica of the Second Temple. However, all the details of Satan's theology of the New Testaments are present in the literature of this earlier period. These details are based on the Old Testament, although the texts of the Second Temple and the New The testament forms a theological mosaic from this data in various ways. The the same type of dynamics will become evident as we proceed to the second and third divine rebellions of the Old Testament.